The Christian Century

PUBLISHED WEEKLY

The Church Under the Cross
By Charles W. Forman

Campaign Preview
An Editorial

Assembly Line Christians
By Stewart Meacham

Religion in Finland
By John E. Owen

AUGUST 13, 1952

In This Issue

STEWART MEACHAM

after obtaining a theological education entered the labor movement, where he served for a number of years as assistant to the president of the International Ladies Garment Workers Union. A year ago, however, he became the central figure in one of the most unusual experiments made by any American missionary society. As a result, he is now in India as the first "labor" missionary of the Methodist mission board. His work there will be in the field of industrial relations. Mr. Meacham's article comments on one phase of the findings of the Buffalo conference on lay participation in the work of the churches, reported in The Christian Century for March 12. His address is Kilmarnock, Landour, Mussorie, U.P., India.

JOHN E. OWEN

writes on the church situation in Finland after spending a year in Helsinki as visiting professor of sociology in the university at the Finnish capital. He was under appointment from the U. S. department of state.

CHARLES W. FORMAN

is a Presbyterian missionary whose field is in Chile, but who is serving now as director of the study fellowship on Christianity and communism being conducted by the foreign missions division of the National Council of Churches.

Coming

The Lund conference on Faith and Order, which opens on Aug. 15, will be covered for The Christian Century by W. E. Garrison, one of our editors, and by James Hastings Nichols, professor of church history at the University of Chicago.

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The Christian Century

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Coming Events

Aug. 8-18. United Christian Youth Movement Regional Planning Conference, Lake Winnipesaukee, N. H.
Aug. 9-16. Baptist Mission Conference, Green Lake, Wis.
Aug. 10-17. Reorganized Church of Latter-Day Saints Reunion, Naperville, Ill.
Aug. 10-24. Annual Patterson Grove Campmeeting, Huntington Mills, Pa.; William F. Anderman, Charles F. Berkheimer, Robert F. Thomas, speakers.
Aug. 11-21. National Religious Drama Workshop, Green Lake, Wis.
Aug. 11-29. Religious Radio Workshop, Indianapolis.
Aug. 15-19. World Council of Churches Conference on Faith and Order, Lund, Sweden.
Aug. 15-29. World's Student Christian Federation Theological Students' Conference, Lund, Sweden.
Aug. 15-Sept. 11. National Council of Churches Commission on General Christian Education Church Camp Leadership Conference, Port Jervis, N. Y.
Aug. 16-20. N.C.C. Commission on Christian Higher Education Workshop, Des Moines, Iowa.
Aug. 16-23. N.C.C. Joint Department of Evangelism American Christian Ashram, Camp Sierra, Calif.
Aug. 16-23. Baptist Christian Education Workers Conference, Green Lake, Wis.
Aug. 17-22. Conference on the Christian World Mission, Chautauqua, N. Y.
Aug. 18-22. Regional Audiovisual Workshop, Pueblo, Colo.
Aug. 19-24. Seventh Day Baptist General Conference, Denver.
Aug. 23-27. N.C.C. Commission on Christian Higher Education Workshop, Fort Worth, Tex.
Aug. 23-31. Religious Music, Art and Drama Conference, Green Lake, Wis.
Aug. 24-28. Greek Orthodox Youth of America National Conference, Washington, D.C.
Aug. 24-31. Ecumenical Institute Medical Conference, Bossey, Switzerland.
Aug. 25-29. N.C.C. Department of Racial and Cultural Relations Interracial Institute, Portland, Ore.
Aug. 25-30. Christian Youth Conference of North America, Purdue University, Lafayette, Ind.
Aug. 29-31. Jehovah's Witnesses 1952 District Assemblies. Birmingham, Ala.; Butte, Mont.; Birmingham and Sheffield, England; Cardiff, Wales.
Aug. 30-Sept. 3. N.C.C. Commission on Christian Higher Education Workshop, Los Angeles.
Aug. 30-Sept. 5. Ninth Annual Audiovisual Workshop, Green Lake, Wis.
Aug. 30-Sept. 5. Lutheran Student Association 1952 Ashram, Estes Park, Colo.
Aug. 30-Sept. 5. Methodist Student Movement Regional Leadership Training Conference, Lake Poinsett, S. D.
Aug. 31. Labor Sunday
Aug. 31. Patterson Grove Methodist Campmeeting, Huntington Mills, Pa.; Milton F. McKenney, speaker.
Sept. 1-7. Methodist Student Movement Regional Leadership Training Conference, Lake Tahoe, Calif.
Sept. 2-9. Advisory Commission on Theme of World Council of Churches Second Assembly, Céligny, Switzerland.
Sept. 3-10. Ecumenical Institute Course for Junior Managers in Industry, Bossey, Switzerland.
Sept. 5-7. Jehovah's Witnesses 1952 District Assemblies. Los Angeles; Jacksonville, Fla.; Portland, Me.; Toledo, Ohio; Memphis; Seattle; Winnipeg, Toronto, Canada; London, England.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXIX CHICAGO, AUGUST 13, 1952 NUMBER 33

EDITORIAL

This Is the Year Of Lund

FRIDAY of this week will see the convening of the third World Conference on Faith and Order. It meets in the ancient university and cathedral town of Lund, Sweden. More than 250 delegates and consultants representing most of the 158 member churches of the World Council will spend two weeks discussing theological issues which lie like great roadblocks across the path to Christian unity. When the World Council of Churches was tentatively formed, after the Oxford and Edinburgh conferences of 1937, most of its leaders believed that it could find a firm basis for cooperative existence in the same sort of "life and work" activities on a world scale which had held together the Federal Council of Churches in the United States. The enormous relief and rehabilitation tasks which came with the war and its aftermath largely validated this expectation. Now that the demand for immediate aid is abating, however, the World Council, though it has yet to hold its second General Assembly, finds it can no longer escape the old theological problems. Long preparation has gone into the writing of the reports around which the discussions at Lund will revolve. In his brilliant article in our July 23 issue, President Van Dusen of Union Theological Seminary not only sketched the lines these discussions seem likely to follow but frankly pointed out why many American delegates approach them with misgiving. We do not expect Lund to produce agreement; we hope that it will not add to existing disagreements. But we trust that where immovable disagreements are discovered, there will be no talk about continuing these "penitently," unless at the same time a way is pointed out by which eventually the sin of disunion may be ended. We tire of admonitions to do our sinning in a spirit of penitence.

Unhappy Days For NATO

AMERICAN foreign policy for Europe rests on the North Atlantic Treaty Organization. NATO rests on the agreement which its members adopted at Lisbon last February. It was the adoption of that agreement which was to provide the forces and bases that would make plans to "contain" Russia more than a paper scheme. And that agreement was interpreted by General Eisenhower as the completion of his task, its adoption freeing him to return home to seek the presidency. Well, these things being so, how many Americans realize with what rapidity the Lisbon program for NATO is evaporating into thin air? France, which was promised $600 million from the United States to provide the divisions it agreed to raise, has now said it must have an extra $625 million. When told that the money isn't available, French politicians and the French press clamor that then France can't do anything. Mr. Churchill has announced to Parliament that British rearmament must again be cut back, that instead of increasing the number of British divisions there will be a reduction by 30,000 of the number which had been set for army induction next year, and that Aneurin Bevan and his followers have been right in saying that England must choose between its NATO commitments and solvency. Finally, Franco is reported to have set so high a price on the Spanish air and naval bases which played such a part in the Lisbon discussions that the U. S. will not consider meeting his terms. With each passing week the Lisbon agreement looks more like Pentagon daydreaming. Events may soon compel both American political parties to recognize this and to come forward with proposals for another foreign policy, better related to reality, to take its place.

Where Brien McMahon Will Be Missed

THE DAILY PRESS has said all the right things about Brien McMahon, senior senator from Connecticut, dead at 48. He *was* one of the most important and promising members of that body. He did carry an enormous burden of responsibility as chairman of the joint committee of Congress on atomic energy. His death at such an early age is a shocking surprise. And there was an ironic element in the fact that he died of cancer before the atomic scientists could find ways to make their isotopes perform as the healing agents in cancer cases which Brien McMahon so confidently expected them to be. But there were other things about Senator McMahon's career in the Senate which we think deserve more attention. In the first place, if it had not been for him the development of atomic energy almost certainly would have been handed over to the exclusive control of the armed forces. There were times when McMahon battled for civilian control almost alone. The Pentagon has not ceased to argue that atomic energy should be placed in its keeping. That's something to think about as the campaign progresses, knowing that the new committee head may be elected after a general has entered the White House. In the second place, knowing more about the actualities of the atomic age than any other member of Congress, Senator McMahon was convinced

that general disarmament must come soon or global catastrophe cannot be avoided. He was derided for some of the proposals he made as to means by which other nations might be induced to join in such disarmament. Frequently his proposals were first distorted and then mocked. (We have seen that in some of his obituaries.) But no one else in Congress or other branches of the government has produced a constructive plan for attaining disarmament. With Brien McMahon gone, will the next administration simply drift on the swift current of an atomic arms race toward the horror of World War III?

Court Rules on Passport Cases

AN IMPORTANT gain was made recently toward clearing up the civil rights questions involved in passport cases. A special three-judge federal court ruled by a 2-to-1 vote that the failure of the department of state to provide hearings to persons denied passports was a violation of the guarantees of due process of law accorded to citizens under the Constitution. Meeting in Washington, the court majority held that "essential elements of due process are notice and an opportunity to be heard before the reaching of judgment, but the particular procedures to be adopted may vary as appropriate to the disposition of issues affecting interests widely varying in kind." The case they discussed concerned revocation of the passport of Anne Bauer, a free-lance writer living in Paris, on the ground that "her activities were contrary to the best interests of the United States." The dissenting judge based his objection on procedure, maintaining that the case should have come before the federal district court rather than a special panel. The majority said: "This court is not willing to subscribe to the view that the executive power includes any absolute discretion which may encroach on the individual's constitutional rights, or that the Congress has any power to confer such absolute discretion. We hold that, like other curtailments of personal liberty for the public good, the regulation of passports must be administered, not arbitrarily or capriciously, but fairly, applying the law equally to all citizens without discrimination and with due process adapted to the exigencies of the situation. We hold further that such administration is possible under the existing statute and regulations." The court said that the executive department must be accorded wide discretion concerning the travel of citizens abroad, but maintained that the right of travel is an element of personal liberty. The case was presented to the court by the American Civil Liberties Union.

Missouri Lutherans Produce TV Series

A NEW, imaginative and generous development has taken place in religious television. During the week of October 5 a series of at least 26 telecasts will begin of "This Is the Life." According to Ronald Bridges, executive director of the broadcasting and films commission of the National Council of Churches, this series is "by far the most practical presentation of the Christian faith ever prepared for the new medium of television." "We of the N.C.C.," he says, "are resolved to make every effort to assure its widest possible distribution and its wholehearted support by the communions we represent." Already major TV stations throughout the country have agreed to present it, so it is assured of nationwide distribution. Good TV productions are costly. Who made this one, which is very good? And how did the National Council happen to have the opportunity of distributing this first-class, highly effective TV production? The answers to these questions add to our enthusiasm for this series. It was made by the Television Productions Committee of the Lutheran Church —Missouri Synod. Because it believes the series "will benefit Christians of all faiths as well as those families of the TV audience who have no church affiliations," the committee has given it to the nation through the National Council of Churches. This is a magnificent deed, whose Christian quality is fully in accord with the message of "This Is the Life," an unsectarian family-type film based on life as it is lived in this country today. Dr. Bridges says of it: "The entire series is built around the life of the Fishers, an average American family, and dramatizes the decent Christian answer to such day-to-day problems as parental responsibility, honesty, marriage, etc. The program is centered around the gospel of personal forgiveness through the redemption of Jesus Christ." Every church in the country should see to it that each family owning a TV set views this series together. Families that have no sets of their own should receive invitations from their neighbors. And if there is any danger that some people will have no opportunity to see this remarkable series, churches should install TV sets and invite them to the church. With fare of this kind available, television will really become a means of grace.

India Calls for Germ Warfare Inquiry

NEWSPAPER REPORTS suggest that the 18th International Red Cross Conference, meeting in Toronto, has become a propaganda struggle between the United States and its allies on one side and the Soviet Union and its allies on the other. The verbal battle rages over whether the U.N. has or has not resorted to germ warfare in Korea. Delegates from the communist countries, including Red China, reiterate the familiar charges. American, British and Canadian delegates deny them. By this time the people in these western countries are generally convinced that there is nothing to the communist charges. But the people in communist countries, hearing only Red propaganda, are equally convinced that the U.N. has at least attempted germ warfare. The propaganda battle is a standoff so far as the antagonists are concerned. To ascertain facts that will convince other nations, Sweden, Belgium and Australia have introduced resolutions at the Toronto meeting calling for an investigation by a special commission of the International Red Cross, but Red China has served notice that it will never permit a commission representing that body to penetrate behind its lines. In this impasse, the delegate from India has asked the convention to arrange for a full airing of the communist charges—including charges of mistreatment of prisoners—and for a new investigating body, not neces-

sarily from the Red Cross, to look into all such charges. India has been criticized in some American papers for taking this stand; it should be praised. The most important matter now undecided is whether the masses in India can be persuaded that the germ warfare charges against the U.S.A. are true. If India believes them, all Asia presently will do so, and the most important propaganda struggle of the Korean crisis will be lost. Americans should therefore welcome the Indian action at Toronto. They should also press Mr. Nehru's government to discharge the responsibility implicit in this call for an impartial inquiry by proposing the sort of commission which will be allowed to function by the communists while its composition will commend its competence and impartiality to noncommunist nations.

U.N. Assembly Will Face Colonial Issue

SHALL the United Nations have authority to say when a colonial people has reached the stage of development which fits them to take a plebiscite on independence? This is the question which the U.N.'s own Economic and Social Council has tossed into the lap of the coming session of the General Assembly. It carries an invisible label: "Dynamite—Handle With Care!" Coming when the U.N. is doing its best to avoid being blown apart by the explosive issue of the French colonies in North Africa, the resolutions sent to the Assembly by the Economic and Social Council are likely to fill next fall's session with some of the bitterest debates the U.N. has witnessed. What has happened is, in brief, this: The Assembly last year asked the Commission on Human Rights (Mrs. Roosevelt's commission) to submit its views on how the principle of self-determination should work among nonself-governing peoples. The Assembly was probably expecting something pretty wordy and vague. Instead, the human rights commission came up with a series of forthright resolutions, the key one providing that a colonial (nonself-governing) people should have the right to go directly to the U.N. to seek an order for a plebiscite on independence without having to get the approval of the government owning or administering the country. The commission turned this in to its parent body, the Economic and Social Council, and on July 31 that body voted, 14 to 3 with one abstention, to send the resolutions on to the General Assembly without comment. But the action of Britain, Belgium and France in voting against this transmission, plus the insistence by the U.S., Canada and Argentina that the action was taken without reference to the merits of the proposal, constituted fair warning that when the matter comes up in the Assembly fur will fly.

Lilje Heads World Lutherans

HANNS LILJE, Lutheran bishop of Hannover, was elected president of the Lutheran World Federation at its Hannover assembly. He succeeds Bishop Anders Nygren of Sweden, and will serve for four years. A full report of the assembly will appear in a later issue. . . . Iran's parliament has taken the desperate step of making the prime minister, Dr. Mohammed Mossadegh, dictator with virtually unlimited powers for the next six months. The shah is thus reduced to a cipher, and members of his family are reported to be leaving the country. At the same time, mounting anti-American agitation has brought demands in the Majlis (parliament) for dismissal of the U. S. military mission as well as Point Four aides. . . . America has been so complacently sure of its own athletic supremacy that the hard tussle with the Russian Olympic team at the recent Helsinki games should have a healthy effect. By American "unofficial" methods of scoring, the U.S.A. just squeaked through in first place; by Russian "unofficial" reckoning, the U.S.S.R. stood first. Another Communist country, Hungary, stood third, and a Czechoslovakian was the individual star of the games. . . . Protestants and Other Americans United for Separation of Church and State has asked General Eisenhower and Governor Stevenson where they stand on the Vatican embassy issue. . . . Michio Kozaki, moderator of the Kyodan (United Church of Japan) and chairman of the Japan National Christian Council, has asserted that Prime Minister Yoshida and his followers are fostering a revival of State Shinto, suppressed for political reasons early in the American occupation. . . . Bishop John J. Wright of Worchester, Massachusetts, told attendants at the annual convention of the Catholic Total Abstinence Union that Catholic abstainers are "performing a holy mission, urgently needed among our people and their neighbors in America." . . . A paragraph in the London *Times Literary Supplement* states that exclusion of a Malay sultan from a British club in Kuala Lumpur (see the Century, July 30) aroused so much criticism that members of the committee responsible were obliged to offer their resignations.

Campaign Preview

NOW that the presidential nominations have been made, thoughtful Americans must be asking themselves, What will the coming campaign be all about? Both parties at the moment are basking in a glow of self-congratulation at the high caliber of the men they have selected to head their tickets. The press teems with editorial assurances that, whether Eisenhower wins or Stevenson, the country cannot lose. The character of both candidates is such that a campaign on a high level of mutual respect and reasoned argument is to be expected. But argument about what? Over what difference will the American electorate, come next November 4, exercise its power of choice?

I

A currently popular TV program, "Who Said That?," tests the ability of its participants to identify the authors of statements culled from the press. Let's play the same game for a paragraph or two. Here is a copyrighted interview with one of the presidential nominees. It appeared originally in *U. S. News & World Report* for April 25 and is reprinted in the August 1 issue of the same weekly. The first question asked the candidate is this: "What do you think are the essential points that ought to be stressed by

the [Blank] party in connection with international affairs?" Now, don't peek: who said this?

> The basic point, it seems to me, is that the hard fact of Soviet Communist imperialism presents a real danger to the free world now and for an indeterminate period to come. From this one fact flow many difficulties which we must face with understanding and stout hearts. The [Blank] party should continue to stress in the future, as it has in the past, the necessity for mobilizing our strength, both military and economic, in support of the free nations of the world; the importance of continued working toward the international organization and maintenance of peace through the United Nations; the value of regional organizations of strength, such as NATO, the Latin-American defense treaty, and our new treaty arrangements in the Pacific; and the kind of technical help provided under the Point Four program.

Who said it? You have a 50-50 chance to guess correctly. But if you do, you also realize that it might just as well have been said by the other candidate. And as you proceed through the entire interview, which fills six pages of the magazine, you will find very few answers to the questions submitted which might not just as well have been made by the other candidate. The would-be judicious voter, sensing that this is to be a campaign in which the presidential candidates will be more remarkable for their agreements than for their differences, asks himself with bewilderment on what basis he is to decide between them.

There are, of course, a good many million voters who face no such quandary. They simply mark their cross or pull the lever for the Democratic or Republican candidates, whoever they may be, and boast of their party loyalty. But such voters, however numerous, no longer win American presidential elections. The next President will be chosen by the independent voter. How is he to exercise his independence?

II

Will it be by a choice between the Eisenhower and Stevenson personalities? To a certain extent elections always swing on such personality choices. Governor Dewey, for instance, is an unfortunate example of an able man who lost great numbers of votes in past elections simply because voters made up their minds that they didn't like him. In his first press conference after his nomination, Governor Stevenson said that his greatest handicap would be the fact that so many more Americans know—or think they know—General Eisenhower, and knowing him, they "like Ike." Yet both candidates are of such fine character, and both are so able to impress their worth on the electorate, that long before November we expect the matter of personality differences to become of minor moment.

Is the voter to make his decision in the light of differences on foreign policy, either between Eisenhower and Stevenson or between the Republican and Democratic platforms? With the federal budget now running about $80 billion a year, and most of that going for military purposes and foreign aid, that would seem to be the most important issue for the taxpaying voter. But, as the quotation we have already made suggests, where is the important difference between the two candidates? And if a difference in this matter is to be found between the two platforms, what is the relation of the candidates—especially of General Eisenhower—to this portion of their platforms? The general has said that he will support any of his party's candidates, including senators who have consistently opposed the foreign policy of the platform. Then what importance has the platform?

Well, then, if it would take what Theodore Roosevelt called a "Byzantine logothete" to discover any significant difference between the candidates on foreign policy, will the voter make his choice on the basis of their differences on domestic issues? What differences? Go through that same interview in *U.S. News & World Report* from which we have already quoted and see how many you can pick out. Here, for instance, is Governor Stevenson (yes, the interview is with him) talking about the Taft-Hartley law. Read this while asking how far it varies from what you understand the actual position of General Eisenhower to be on this issue:

> I am this much of an expert on the Taft-Hartley law: I know that anyone who says flatly that he is either for or against that law is indulging in our common weakness for oversimplification. The law comprises over 100 sections, and it deals with a vast and varying range of matters affecting labor relations. If those issues are considered one by one, as they must be, I do not believe that there is any single representative group of people who will be unanimous in their views on all.
>
> That is certainly the way I feel about it. Some features of the law seem to me to advance the cause of good labor relations, and other features, in my opinion, do not. I could not conscientiously subscribe to any position with respect to the Taft-Hartley law which does not take account of its great variety, and I happen to think that most of the people of the country, including the unions, have come to realize that the Taft-Hartley law cannot be dealt with in such simple and absolute terms. . . .

Or take the civil rights issue. Certain Negro politicians are declaring that the Democrats have lost the colored vote in the north because of the nomination of Senator Sparkman, an Alabaman, and because they are not satisfied with Governor Stevenson's view that civil rights questions, including F.E.P. laws, should first of all be handled by the states, with federal action coming only if the states fail to discharge their responsibilities. But General Eisenhower, who upheld the segregation principle in the army, has come out flatly against any sort of compulsory federal F.E.P. under any circumstances, and the Republican civil rights plank was carefully written to woo southern white votes. What decisive difference remains?

How about the corruption issue? Here one probably comes closer to a factor on which large numbers of independent votes will swing. Mr. Stevenson candidly recognized this in his acceptance speech, and said that he could not "belittle the attitude" of the "sincere and thoughtful people" who think that, after twenty years in power in Washington, the Democrats should be turned out. Yet even in this respect, the nomination of the Illinois governor has blurred the issue. Certainly no one can dream that Stevenson would fool around with the sort of corruption which has besmirched the last four years of the Truman administration. He is simply not the sort of man who could live companionably with Pendergastism, and the nation will come to understand this before election day. Unquestionably, cleaning up after the corruption of the past few years will be a tough assignment, no matter who the next President is. But if Stevenson enters the White House, he will take a new team along. So will Eisenhower. As to

which would do the most thorough job of housecleaning, our judgment at this date would be that it's a tossup.

III

Walter Lippmann says the American voter is faced with the choice between a new party and a new administration. "Eisenhower," he writes, "offers a new party and Stevenson offers a new administration." If that were true, a real basis for judgment might appear. But is it true? What prospect is there that General Eisenhower is about to produce a new party, which will not be the same party that wrote the Republican platform and made the speeches in the Republican convention? Mr. Stevenson gently jibes at his opponent as one "called to minister to a hopeless case of schizophrenia." Is the Democratic party any less schizoid? The two parties being what they are, and what it now appears they will continue to be, does either candidate have more to offer than a new administration? And who can be confident which of the two new administrations thus offered would be superior?

Our present expectation, if we may put it in a sentence, is that the independent vote will be divided next November mainly between those who think it is high time for a change at Washington and those who, for many and varied reasons, cannot bring themselves to trust the Republicans. The candidates may change this prospect by the line which they follow once their campaigns shift into high gear. So far, however, we see very little other ground on which the independent voter can make up his mind.

Meanwhile, we revert to a warning lifted in these columns before the conventions met. (See "The Optical Illusion of Politics," July 2.) The real crux of the coming election is the nature of the Congress that will be elected. With the positions of the two presidential candidates so nearly indistinguishable, with their characters so deserving of universal respect, the make-up of Congress becomes increasingly important. The new administration, whether headed by Eisenhower or Stevenson, can be only as good as the Congress which implements it. Neither candidate, however impressive his potentialities, is likely to accomplish more for the welfare of the nation and of the world than the Congress which takes office with him will permit. Is the election of senators and representatives in *your* state and district going to send to Washington men and women worthy of the presidential candidates?

All Aboard for Happiness!

EDITOR THE CHRISTIAN CENTURY:

SIR: Good news for you today! The problems of Germany and Korea are still unsolved, but at least one great problem which has baffled the human race for ten thousand years will soon be definitely settled. That ought to start the church bells ringing and the people dancing in the streets. You can imagine the surge of joy that lifted up my heart when I read this headline in an Associated Press dispatch dated Cambridge, Mass., June 7: "Happiness of Public Put Squarely Up to Business."

"Now," I said to my drooping spirits, "we will get somewhere. The trouble with this happiness business is that we have had the wrong kind of people working on it —poets and philosophers, prophets and preachers, and that sort of incompetent bunglers. It is really a job for 'business executives.' It says so right here in the paper."

Mr. Jervis J. Babb, president of Lever Brothers, was addressing 1,000 businessmen meeting under the sponsorship of the Harvard Business School Association. He said, "The nation's business must be responsible for leading people to greater happiness." Just like that. He went on to explain his thesis that profit to the manufacturer and happiness for the people are inseparable twins. Said he:

> Happiness for the people will make your business more profitable. And if we keep the profit motive uppermost in our minds, then what we are talking about is how to get people to want to do the things that are important to healthy business, a sound economy, a free nation and a better world—because doing those things brings the satisfactions in life they are seeking.

Here is a formula as far-reaching and profound as $E = Mc^2$. The key point, of course, is in Mr. Babb's beautiful words, "if we keep the profit motive uppermost in mind." Just keep pushing the consumers' minds around till they are utterly consumed by the desire for more things (including, we hope, lots of soap); then we can sell them more things, and Happiness is here, after a long delay.

Think how this prospect leads humanity out of many blind alleys of speculation and endeavor. There have been superficial teachers who proclaimed, back in the Dark Ages, that one road to happiness lay in abating the feverish desire for things and more things. One teacher in particular was so misguided as to assert that the happiness of life does not consist in the abundance of things. He mapped out several pathways to happiness—being "poor in spirit" and "meek" and that sort of thing. Not a single one of these would have any effect on sales volume at all, except sometimes as a depressant, and hence has no relation to true happiness. This teacher even went so far as to suggest a blanket alternative to being taught to want more things: "Seek ye first the Kingdom of God."

There is just one detail that is perhaps a bit disturbing to the executives. In the column next to this report from Cambridge, in the *New York Times* for June 8, a different headline appeared: "Protection Trends Stir Trade Heads." At the moment Mr. Babb was speaking, other executives were going on record to the effect that restriction of trade for the sake of bigger and better profits was *not* the way to the happiness of people and nations. But we must bear with belated minds. There were some who were skeptical about the discoveries of Copernicus and Columbus.

Let's go shopping and be happy.

Yours,

SIMEON STYLITES.

War Orphans

THEY bear as cruel a scar
As war has ever made—
Little bodies hungry,
Little hearts afraid.

LESLIE SAVAGE CLARK.

Assembly Line Christians

By Stewart Meacham

THE PROBLEM of how to make work Christian, or how to find a Christian vocation in daily work, which was the center of attention at the North American Lay Conference held in Buffalo earlier this year, is difficult enough at best when we consider the almost hopeless involvement in profit-seeking and power-grabbing which conditions, directly or indirectly, so much of what goes to make up our working lives. But it is especially difficult in those occupational areas where most of what is commonly considered essential to a sense of dignity and creativity has been carefully distilled out of the work process in the supposed interest of efficiency and competitive advantage. It is one thing to ask how a farmer or a lawyer or a grocer or a doctor or an atomic scientist may find Christ in the very processes of his work. It is another to ask the same question regarding mass-production assembly-line workers.

The farmer or the professional man or the independent businessman must be willing to run certain risks if he is to reject that which is evil and cleave to that which is of Christ. The businessman may court disaster rather than seek contracts or engage in competitive practices that seem to deny the lordship of the Man of Galilee. The doctor may toss aside a lucrative practice because there is a more pressing need among remote and penniless mountaineers. The atomic scientist may feel obligated to recast his entire career. None of these can lightly assume Christian vocational obligations, but there is enough responsibility and choice inherent in their working life to make possible consistent responses to moral and spiritual issues.

Neither Choice Nor Responsibility

But what of the factory worker? Before the modern factory system developed it may have been possible to project the question of work and Christian vocation in basically the same terms to artisans, peasants and men of the professions. Considerable areas of choice and responsibility were available in all walks of life. It was a simple matter for the shoemaker to decide whether he wished to make army boots or confine himself to the civilian variety; whether he would use good quality leather or cheap; whether he would stitch hidden seams as carefully as those which showed or try to skim through with poor craftsmanship. He could decide the kind of work he would do, the work practices he would employ, and the degree of skill he would strive to attain. He could look at the product of his labor at the end of the day and pass judgment on it in terms of craftsmanship and creative accomplishment. He understood the entire process of shoemaking and he employed a wide variety of skills in his workshop. The shoes that he made were worn by people he knew and his life became involved in their lives. The work of his hands was for them an essential daily facility. Where, and insofar as, such conditions actually existed in times past, wide areas of responsibility and choice were open to those who manufactured the goods essential to civilization.

But today the situation is entirely different. Very little of responsibility or of choice is open to workers in factories on modern assembly lines. Nearly all the processes and standards comprising their working day are determined and prescribed by higher authority. Individual workers participate in the decisions only remotely and indirectly, if at all. For the most part neither their maximum capacities nor their deeper needs receive any serious consideration. The working standards and methods which they must observe and by which they are judged are the jealously guarded prerogative of management.

Measured by Minimum Capacities

The aim is to gauge everything to minimum capacities, and any needs running deeper than can be remedied by brighter light bulbs or a first-aid kit are turned over to personnel workers and employee counselors who have little or no voice in determining basic matters. Their principal function is to think up new ways of convincing workers that they should be happy with conditions as they are.

The assembly line puts a maximum load on a worker's capacity to keep at it in the face of utter boredom. In every other way it is consciously organized to demand as little as possible in terms of initiative, creativity, craftsmanship, skill or constructive responsibility. Workers cease to be complete persons and are whittled down to "hands." They spend eight hours each day performing repetitive chores which soon become so much a matter of habit that the mind wanders about or sinks into a dull haze of deadly indifference utterly removed from any conscious responsibility for the automatic motions of the habit-trained hands.

Has Religion Anything to Say?

If we are to go to a production-line worker with the challenge of Christian vocation what shall we say? Dare we try the approaches suggested by the message adopted by the Buffalo conference as reported in The Christian Century? Suppose, for instance, we say to him: "You will find a quiet happiness and an enduring faith if you will regard yourself as a coworker with God in the continuing process of creation as you tighten three turns the second bolt from the top on the inside of every other rear door that creeps slowly past you." Would his life actually be enriched and his horizons enlarged? Or would God himself be whittled down to assembly-line size? There is no desire here to be facetious. The question is seriously posed by the very conditions under which men and women are employed in modern industry, even in the best plants with the finest trade union-management relationships.

Suppose we take the "Christian standards of workmanship" angle. Suppose, with the Buffalo conference, we say to the assembly-line worker: "You know, Mac, life is a serious business and you can't just coast along if you are going to live it as a Christian. God requires that we work

as his partner and in accordance with his laws, that we work unselfishly for our fellow men, and that on the job we live up to the highest standards that we know." Would the statement have any real meaning? Suppose a production-line worker tried to live up to the highest that he knows with respect to the quality of his work. He would soon find himself in a perfect lather of frustration and probably would be tossed out of the plant by his fellow workers even before management could get around to performing the honors. An assembly-line is geared to the production of identical products of tolerable quality at maximum speed. The last thing that could be permitted near one would be some screwball out to give expression to his feelings of vocational obligation to God through meticulous attention to details of craftsmanship.

Realities in the Assembly Line

The spiritual problems of production workers in modern industry relate to every phase of the work process. To approach the industrial worker with spiritual admonitions that fail to take into account the fact that his work has been depersonalized, that he has little or no opportunity to participate in basic decisions affecting either the character of his product or the methods employed in its production, that there is a nearly exclusive equating of his productive effort with a money wage, that his work task is sickeningly monotonous, that there is little or no meaningful relationship between what he does and the finished product, and that he can have no significant contact with those who use what he has helped make, is to approach him with spiritual admonitions that are stones rather than bread.

We hear much these days about the threat of communism. There is a feeling that this threat can somehow be coped with if the lot of workers is improved. We cannot predict with any certainty what course the organization of peoples and governments will take in the future. But we can be sure that there is no better time than the present for the church to assert not only the vocational obligations and opportunities of those who enjoy responsibility and choice, but also to demand that much that has come to be taken for granted in our industrial life be subjected to the closest and most objective scrutiny. Only so can Christian vocation really have meaning in the working life of that enormously significant segment of the Body of Christ which produces the goods and commodities of modern industry. The church will not effectively shield these from materialism and mass-mindedness in time of future crisis if today it concentrates on the needs and conditions of professional people, independent operators and the masters of enterprises, while these others work at tasks prescribed and fashioned by materialistic considerations to produce not only mass products but mass minds as well.

If the Buffalo conference indicates that the church is of a mind to bite into the problem of Christian vocation and modern work it is good news indeed. But half a bite may be worse than none. Mahatma Gandhi once said: "I do not believe that the spiritual law works in a field of its own. On the contrary, it expresses itself only through the ordinary activities of life." If life in our factories is so organized that workers are permitted neither to assume responsibilities nor exercise choices of any moral or spiritual significance, the church cannot properly lay claim to an interest in the vocational needs of factory workers unless it is willing to tackle this matter with skill and determination. It means stepping on some rather large and sensitive toes.

Religion in Finland

By John E. Owen

FINLAND, where the Olympic games were just held, stands with her back to the iron curtain, facing the West. Under Russian rule from 1809 to 1917, when she gained her national independence, she fought invasion from the Soviets in the 1939 "Winter War" and in 1941-44 was caught in a political and military dilemma between the Russians and the Germans. The end of the war left her with wrecked cities, a devastated economy, and one-tenth of her territory lost to the Soviets, in addition to the imposition of their heavy financial reparations.

But now, eight years later, her economic situation has so greatly improved that she can provide handsomely for the athletes of the world. Virtually all her war reparations ($226 million) have been paid off. There is little unemployment (less than 13,000 out of a total population of 4 million), and great efforts have been made to resettle nearly half a million Karelian refugees who left their homes rather than live under Russian domination. Cooperatives enjoy a strong position; indeed, in relation to population the cooperative movement in Finland is the most highly developed in the world. Its policies and ideals reflect the democratic spirit of the country.

Outpost of the West

Finnish sympathies and religious traditions are essentially Western. The most important religious body, in both numbers and influence, is the state Lutheran Church. Some of its members maintain that although Germany was formerly the dominant Lutheran country she is not so any longer, and Finland and Scandinavia must continue to fulfill and uphold the Lutheran tradition.

Theologically, Finland's Lutherans adhere to one or the other of two influential schools of thought. The first stems from the University of Lund, Sweden, in whose theological faculty a dominant view is that religious faith has an object essentially beyond understanding and evaluation. This outlook represents a new understanding of Luther on a neo-Kantian philosophical foundation. The

other approach is pietistic and evangelical, stressing individual salvation. Emil Brunner, though a Calvinist, has affected the theological viewpoint in Finland. The scriptural basis for theology in this country and in Scandinavia generally is reflected in the theological faculty of the University of Helsinki, where many Lutheran clergymen are trained. It is noteworthy that the University of Helsinki represents the last outpost of Christian intellectual freedom as one leaves the Western world.

In eastern Finland (Karelia) church lands and estates were lost to Russia under the armistice terms of 1944. At present the Finnish churches are cautious in their pronouncements with respect to Russia, in view of the vulnerability in which the geographical and political situation places the country. But the churches have denounced the communist denial of freedom manifested in Czechoslovakia, Eastern Germany, and other areas west of Russia proper.

Church and State Closely Linked

While the church-state connection is not as direct and binding as in England, Lutheran clergymen are in some respects civil servants and the Finnish parliament makes the church laws. For example, remarriage of the divorced is legally permitted and a pastor who refuses to perform such a ceremony may be charged at law as negligent of duty, though this very rarely occurs. There is a state-church tax on the membership. But the church has negligible political influence, and where, as in a few cases, clergymen sit in parliament, they do so as private individuals rather than as ecclesiastical representatives. A dissenters' act was passed in 1891, but it was only in 1923 that Finland legislated full religious freedom, following her independence from Russia six years earlier. Church membership is not now compulsory, though 96 per cent of the population are nominally Lutheran.

Of the other religious denominations, Congregationalism is the largest registered nonconformist group. Officially established in 1923, it is known as the Free Church of Finland and has a membership of 8,000, with 70 churches situated all over the country. It has an active youth movement and its membership is gradually increasing.

Free Church Influence Large

The Methodists are few in numbers—less than 3,000. But, as is the case with the Congregationalists, their influence is greater than their numerical status would suggest. They are liberal in theology and social outlook, and regard the ecumenical movement with favor and give it their support. An internationally minded group, they claim that they have an important role to play in this connection.

The Roman Catholics number 1,000, mainly Poles who came to Finland during the Russian regime. There are a few Hebrew synagogues to meet the needs of the approximately 1,800 Jews in Helsinki and Turku. Anti-Semitism and anti-Catholicism are at a minimum in the country. Mention should be made of Finland's 4,000 Seventh-Day Adventists and 2,000 Baptists, and of its strong and growing Pentecostal movement.

It is important to realize that there is a rising nationalism among the Finns. This shows itself in subtle ways. It is related not merely to the former Russian dominance but equally to the Swedes who ruled Finland for centuries before 1809. Today the Swedish-speaking element in Finland is less than 10 per cent of her population, yet it is this group which in the main represents the economically and culturally elite. Finnish resentment against the Swedo-Finns is revealed in a determination to make the Finnish language even more widely used than it is at present. Lutheranism cuts across this social and linguistic division, but there is a Swedish Congregational body (the Covenant Church) and a Swedish Methodist minority.

One survival of the 19th century Russian regime is the Greek Orthodox Church. Prior to the Russian revolution this church was strong in Finland, but since then it has been largely supported by Russian refugees whose numbers are diminishing through lack of replacement. Despite its official membership of approximately 70,000, it is weak and faces many practical problems of organization. Its Eastern ceremonial and music are impressive but it cannot be said to play a large role in the national life.

Urban Indifference to Religion

It must be admitted that there is a widespread indifference to organized religion in Finland, particularly in the cities (Helsinki, Turku, Tampere) and among young people. Most clergymen attribute this not to any communist influences (less than 1 per cent of university youth are Communists) but rather to the general temper of the age. In the country districts this description does not apply, for there the churches receive far more popular support. Pietism is strong in rural Finland, where several Lutheran sects regard the church as their *raison d'être*. And in the rural regions generally the church occupies a socially dominant position. Religious festivals and occasions such as confirmation are very important in the lives of the country folk. Indeed, for the rural Finn the church is frequently the main center of village life. This fact is significant when it is remembered that Finland is primarily an agricultural nation and that its patterns of life originated in the rural areas. Even in the cities, church standards are very relevant in family life and in their moral influence upon school children. Religious education is given in all elementary and secondary schools, social work is undertaken in every parish, and religious journals have a fairly wide circulation.

Marked Absence of Hysteria

If the church and nation appear to be neutral in the present world crisis, this is easily explained by the facts of Finnish geography. Russia controls part of Lapland in the north, and to the south it is only sixty miles over the Gulf of Finland to Tallinn. Between Helsinki and the western port of Turku is Porkkala, an area which under the peace treaty is leased to Russia for fifty years. From Helsinki by rail it is only half an hour to Porkkala. At this point the train windows are covered with metal plates and a Soviet engine hauls the train through the Russian-held zone. Believed to be the site of U.S.S.R. military fortifications, Porkkala is testimony to the nearness of Russian power and the ability of the Soviets to invade Finland's capital in a matter of minutes. Under the peace terms the Finnish army was reduced to a

nominal force, and the country is virtually defenseless.

And yet to an American in Helsinki one of the most noticeable things is the marked absence of hysteria. Fear may be present in the subconscious, but the Finns recognize that fear will neither help nor alter their position. In carrying on their life with the sturdy fortitude that is rightly associated with their country they are giving an indirect rebuke to the fear-laden mood of midcentury America with its wave of witch hunting and suspicion. Finland is right up against the iron curtain, yet her public mood is calmer than that of most countries of Europe. It would almost seem that fear and hysteria exist in inverse proportion to proximity to possible attack. Sweden today manifests much more fear of Russia than does Finland. At the end of May the king of Sweden came to Helsinki on a political visit that many well informed Finns regarded as a conciliatory gesture toward the Soviets. But even in Stockholm the atmosphere is much calmer than in the States.

The Finns are greatly interested in all things American, yet like all Europeans they are aware of the racial and religious discriminations that mar our democracy. When the U. N.'s Mrs. Edith Sampson spoke in Helsinki early this year, her audience was too large for the auditorium originally scheduled for the occasion. Helsinki's two Communist newspapers capitalize on the Negro issue, but their circulation is small and is not increasing. The Communists in Finland's parliament constitute a minority party with little or no influence over legislation.

Under the great hardships of the war years the Finns revealed a moral stamina and spiritual integrity that augur well for the future of their country. That the Christian churches of Finland represent a bulwark against an alien communism is a fact that may become even clearer in the event of another catastrophe. For there is a forward-looking quality of life in Finland and a marked recognition of the power of the Spirit that is in sharp contrast to the materialistic forces of her eastern neighbor.

The Church Under the Cross

By Charles W. Forman

FOR THE FIRST TIME in history one of the great world conferences of the ecumenical church has been held on German soil. This summer, in the small Hessian town of Willingen, the International Missionary Council brought together 200 representatives from some 45 countries to consider the church's missionary obligation.

The German church was obviously aware of the significance of the meeting. Bishop Dibelius of East Germany, Bishop Lilje of Hannover, Pastor Niemöller, Dr. von Thadden, as well as the great German missionary leaders, were present and addressed the gathering. The president of the German Federal Republic sent his greetings. The theological faculty of the University of Marburg, oldest Protestant university in the world, held a special reception for the delegates in Marburg castle and conferred an honorary doctorate on one of the American delegation, Kenneth S. Latourette. A special service for the delegates in Marburg's great Elizabethkirche opened with this salutation: "Let the first word that is said here be a word of thanks to God that you have come here."

Meaning of China Loss

This meeting was different from earlier gatherings of the International Missionary Council, for it met under the shadow of the great setback in China and in a world situation of extreme uncertainty. The last I.M.C. meeting, held in Whitby, Canada, in 1947, thought that the years of severest testing were past. Now it is acknowledged that those years lie ahead. The church must learn that life under the cross is its normal life. The uncertainty of this period means that the church must walk at times in areas of complete darkness and on paths which have not been previously trod. Precedents can no longer serve as easy guides, and the absence of precedents means a terrible freedom in which Christ is the only fixed point and everything else may be questioned.

No Defeatism at Willingen

Setbacks and uncertainties, however, did not bring an atmosphere of fear and retreat. The conference spoke more of hope—both the ultimate and the immediate hope—than did many meetings held in easier days. The great emphasis upon hope for the final fulfillment of history with the second coming of Christ was, for some Americans, a "hard saying." But many also saw with new light the importance of this final hope for all our work here and now. They realized that, as Canon Max Warren of the Church of England's missionary society put it, our human "history without eschatology is in the strict sense without meaning." Only in terms of what we are finally moving toward can the meaning of what we are now doing be seen. Those who had witnessed China mobilizing under the Communist apocalyptic—"The workers will lose every battle except the last"—realized the importance of eschatology as never before. For the conference this eschatology was not a rabbit hole to scuttle down in bad weather, but the revelation of the final purpose for which the world was created and to which we must be dedicated.

But the practical hopefulness of the conference was even more significant. For many years now the world church has been so impressed by the fact that it embraces the whole world that it has seemed to be more concerned with its own nurture and solidarity than with its missionary obligation. Now, said the conference, the time has come for the church to look outward rather than inward, to put an end to the predominant emphasis on building up its own life and to address itself anew to the outreaching task. Bishop Lesslie Newbigin of the Church of South India led in expressing this demand for a new missionary

strategy, a strategy which would provide less help in funds and personnel for the internal life of the younger churches and would shift more of these resources to reaching those outside the church. The churches of Africa, the East and Latin America were quick to accept and respond to this challenge. From now on it will be more a picture of older and younger churches working as one to evangelize the unreached people in every land than a picture of one church partly supporting (and consequently partly controlling) another.

New Policy Challenges Western Churches

The challenge which this new policy gives to the older churches also was not forgotten. Will they be willing to let these new churches develop along lines which may be quite unfamiliar to Western eyes and quite alien to Western ways of thinking and working? The clearest answer to that question was given by Dr. Hendrik Kraemer of Holland. He stated with great emphasis the responsibility before God which every church has for maintaining and ordering its own life in its own way, no matter whether that church has a thousand members or three, whether it is a century old or a day old. "We must not get immersed," he said, "in building up the church—though of course we are very interested in that. The church stands under the words, 'As the Father has sent me, so send I you.' "

But these issues were not the main concern of the world church in Willingen. The central purpose was to reach a clear understanding of the church's missionary obligation. That there has been a great variety and even confusion of thought on this subject was not hard to recognize. That the church has not given sufficient attention to it was also made abundantly clear. Most Christian teaching from the Sunday school to the theological seminary has tended to expound the Christian faith in static rather than dynamic terms, and has seen the church only as an end in itself. The missionary outreach has been brought in as something added to the faith and peripheral to the church.

Missionary Task Covers World

To all thinking of this type Willingen took vigorous exception. It stated that the very existence of the church involves a mission. All men who have been chosen in Christ, made members of his body and heirs through hope of his Kingdom are by these very facts committed to full participation in his redeeming mission. There is no participation in Christ without participation in his mission to the world. That by which the church receives its existence is that by which it is also given its world mission. It is not just missionary boards and societies that bear the responsibility for proclaiming Christ to the world, but the whole church and every individual Christian. Anyone who has met Christ must introduce him; this is the natural reflex of faith. A church that lacks this dynamic outreach will find the other aspects of its life, such as its theology and worship, warped and corrupted.

The mission to the world was understood by this conference in the broadest terms. Willingen made it clear that the time-honored divisions of foreign missions, home missions, social witness, and so on, are all parts of the single mission of the church. Every local church is called to witness before its own neighborhood, the social, political and religious community it touches; but because Christ came as Savior of the whole world it is obligated also to carry its witness to the uttermost parts of the earth. No place is too near and none too far. A failure in one part of the total task will cause every other part to suffer; a success at one point along the line will strengthen every other. The foreign mission is integral to and has its integrity only as a part of the total mission. Because the task is a unified one, it demands effective unity of action. The demand for Christian unity, or "oneness in Christ," as it was more exactly expressed, was a constantly recurring theme.

Thus far the conference was able to speak clearly. But on the exact way in which the mission relates to the process of history, on the relation between *Heilsgeschichte* and *Weltgeschichte* ("history of salvation" and "world history"), there were divergences between most of the Continental thinkers and those from other lands, so that the delegates were forced to adjourn with a frank confession of disagreements, with many problems for study still before them, and with only a partially formulated theology of missions.

Few References to Communism

To the disappointment of the Communist press, which had already attacked the conference as a piece of anti-communist machination, Willingen had almost nothing to say on communism *per se*. It spoke to the present distressed condition of the world and the anti-Christian forces in man's life—nihilism, secularism, totalitarian idolatry—wherever they are found. Nevertheless its pronouncements were peculiarly relevant for a church which must, of necessity, face the problems raised by communism. Particularly the call which it issued for a missionary policy of complete autonomy and self-support for every church is closely in accord with the demands of a time when communists do actually cut churches off from all foreign connections. Its call for a new flexibility and mobility in the use of missionary personnel and funds is in accord with the needs of a time when the church must reckon with movements like communism which are exceedingly flexible and mobile in their tactics.

Finally, the call of Willingen for a channeling of the major Christian resources into a fresh missionary outreach at home and abroad pointed to the deepest need of both the church and the world. A final report, written by Bishop Newbigin for the conference, put it thus: "When all things are shaken, when war and tumult surround us, when all human pride and pretension is humbled, we are emboldened to proclaim anew the hidden reign of our crucified and ascended Lord, to summon all Christians to come forth from the securities which are no more secure and from boundaries of accepted duty too narrow for the Lord of all the earth, and to go forth with fresh assurance to the task of bringing all things into captivity to him, and of preparing the whole earth for the day of his coming." If this be what the Spirit says to the churches through Willingen, then let them give careful attention to its voice.

BOOKS

A President's Religion

JAMES A. GARFIELD, HIS RELIGION AND EDUCATION. *By Woodrow W. Wasson. Tennessee Book Co., Nashville, $2.50.*

ONLY ONE preacher has become President of the United States. That one was Garfield. It is perhaps a little surprising that even one preacher should have attained this high office, considering how few of them go into politics at all—actual civil, not ecclesiastical, politics, I mean—and probably few readers today know that Garfield was a preacher. For ten years or more he was an active and recognized minister among the Disciples of Christ. During that time he was also teaching in Western Reserve Eclectic Institute, which later became Hiram College, and was its principal for some years, but he preached regularly for several churches, and held "protracted meetings" and made many converts. There was nothing incidental or casual about his preaching. He was still a preacher during his terms as a member of the Ohio legislature and when he was a colonel (later a major general) in the Union army. Among the 220 volumes of Garfield manuscripts in the Congressional Library—the most important source materials, previously unused, for Dr. Wasson's research—are many volumes of his sermons and sermon notes.

The minister in politics was perhaps a more familiar figure in the earlier days of the Republic than now, especially in the middle west. The first governor of Garfield's own state, Ohio, was a Methodist preacher, Edward Tiffin. To be sure, he was only a "lay preacher," and he was also a physician. The second governor of Kentucky was a regular Baptist preacher, James Garrard. He fared better as governor than as preacher for, while he held office for eight years, his association with Harry Toulmin, the young English Unitarian minister who became his secretary of state, so corrupted his orthodoxy that his Baptist brethren withdrew fellowship from him while he was still governor.

Garfield was never ordained, but those who know even a little about the history of the Disciples and their early rejection of any clear distinction between clergy and laity will understand that this was no cloud upon his title to be considered a minister. Ordination was optional, though more and more generally practiced. It was considered unessential not because the church's sanction of its ministry was regarded as unimportant, but because it was thought that there were other ways in which the church could confer its sanction—by general recognition and consent. So there were many ministers, both full-time and part-time, who were never ordained. My own father, for example, was a Disciple minister for sixty years and, if I may say so, one of the most eminent and honored, but he was never ordained. At least up to the time when Garfield was elected to Congress, he was regarded as a minister by all who knew him.

Dr. Wasson's investigations have established some interesting facts hitherto not generally known. Among these are: Garfield's constant and studious reading of theological and philosophical literature even during the years of his active political life; his equal and increasing interest in science and his conviction that scientific method should be applied to the study of religion; his consequent movement toward much more liberal religious views than those generally held by the members of his own communion and a certain amount of impatience with what he considered the narrow legalism of its more conservative element. Along with these tendencies, he maintained deep convictions in regard to the essentials of evangelical faith, and an unshaken loyalty both to the communion in which he had been reared and specifically to Hiram College. He was a trustee of Hiram until his death, often came from Washington to attend meetings of its board of trustees, contributed generously in its times of financial stress (which were so frequently recurrent as to be almost continuous), and carried on a voluminous correspondence with his Hiram friends, especially Wakefield and Hinsdale. Much of this correspondence, now in the Congressional Library, deals with the intellectual problems which apparently were a matter of deeper concern to him than his own political fortunes.

The book is not a biography, though of course the main facts of the subject's life are indicated. It is a study of the educational and cultural influences which molded Garfield's thinking, his own response to these influences, and the course of his intellectual life, with special emphasis upon his religious views and attitudes. Such a study of a President of the United States comes close to being unique.

W. E. GARRISON.

Books in Brief

REVOLUTIONS OF 1848: A SOCIAL HISTORY. *By Priscilla Robertson. Princeton University Press, $6.00.* If any reader wonders at the lady's historical erudition and the professional skill with which the data of a very complex period are analyzed and presented, he may find part of the explanation in the brief dedication of the volume: "To the memory of my father, Preserved Smith." That heritage would at least give any historian a good start. What makes the revolutions of 1848 in Europe particularly interesting, in spite of the fact that most of them failed, is that this now appears to have been the crucial point at which Europe came nearer to emerging out of her old bondage and into a new era than ever before or after. The question could, of course, be debated and I will at present go no farther than to toss out the suggestion that perhaps the nations of central Europe have been struggling ever since with the problems they might have solved, or begun to solve, in 1848 if the forces of reaction had not been stronger than the forces of liberation. This scholarly and at the same time fascinating presentation of the issues and events of 1848 will be of the greatest help to anyone who wants to explore that question.

THE MEMOIRS OF HERBERT HOOVER: THE CABINET AND THE PRESIDENCY, 1920-1933. *Macmillan, $5.00.* The autobiography of any President of the United States is a valuable mine of history. There are not so many such mines as one might expect, for only four Presidents before Hoover have written the story of their own lives. Mr. Hoover's is of extraordinary interest and value, both because it carries the story of national affairs as seen by the chief executive right down to the vestibule of the present era, and because of the immensely heightened esteem for Mr. Hoover in recent years. This second volume of his memoirs contains material which he divides into five parts: (1) the years 1920-21; (2) secretary of commerce 1921-28; (3) nomination and election as President; (4) domestic problems of his administration; (5) foreign affairs 1929-33, including the Japanese invasion of Manchuria. A subsequent volume will deal with the great depression, the campaign of 1932, and the eight years thereafter.

GOD KEEPS AN OPEN HOUSE. *By Lilian Lauferty. Bobbs-Merrill, $3.00.* The basic affirmation of the author is that the finding of God will bring "spiritual truth and material happiness." The three steps in attaining these goals are: first, build a philosophy of life on the recognition that God is good and God is *all;* second, reject belief in any malicious power working in opposition to God; and third, remember that God is "always positive, never negative, always creative, never destructive." On these not unfamiliar affirmations the author builds a technique of successful living. Her own experience gives her ground for faith in her philosophy. In the better known aspect of her authorship Lilian Lauferty is Beatrice Fairfax, famous for her "advice for the lovelorn."

BERTRAND RUSSELL'S DICTIONARY OF MIND, MATTER AND MORALS. *Edited by Lester E. Denonn. Philosophical Library, $5.00.* Not many philosophers achieve the distinction of having their ideas indexed, alphabeticized and published in dictionary form. Russell's writings lend themselves to such treatment better than most, for he is a master of sententious statement. It is perhaps not to be expected that this ar-

rangement would produce the most coherent and systematic presentation of an author's thought, but in this case it certainly makes lively reading, prods the reader's mind with many stimulating and provocative utterances, and exhibits the quality and character of the author's thinking.

THE CITY OF GOD, BOOKS VIII-XVI. *By Saint Augustine. Translated by Gerald G. Walsh and Grace Monohan. Fathers of the Church, 475 Fifth Ave., New York.* Only recently I called attention to the publication of the first part of this theological classic. Nothing more need be said of the present volume than that this is another installment of it. A third volume will be required to complete it. This is a satisfactory, readable and, insofar as I have checked it, accurate edition. Some readers and students will miss the brief summaries given at the head of each book in most editions, but the analytical table of contents meets this need (not quite so conveniently) and a good deal more.

NAPOLEON AT ST. HELENA, THE JOURNALS OF GENERAL HENRI-GRATIEN BERTRAND. *Edited by Paul Fleuriot De Langle. Doubleday, $3.75.* Gen. Bertrand was Napoleon's companion during the six years of his exile on St. Helena, from Waterloo until the death of the emperor. His day-by-day record of what the emperor did and said is obviously source material for knowledge of the man about whom probably more books have been written than about any other character except Jesus Christ. There has long been curiosity about the contents of this diary, the original manuscript of which was in private possession and was kept from public view and from the scrutiny of scholars until 1946. When opened to examination it was found to be written in a curious style of abbreviation, practically a private shorthand, difficult to decipher. Besides that, Bertrand was apparently a very careless writer. The editor of the volume therefore had a very difficult assignment to get it into intelligible French. What it reveals about Napoleon is actually not very much of importance that was not already known, but it gives a remarkably intimate close-up view of some of his qualities, both admirable and despicable. W.E.G.

CORRESPONDENCE

The Bricker Amendment

SIR: That there is room for honest difference of opinion regarding my proposed constitutional amendment (S. J. Res. 130) I freely concede. However, if the results described in the editorial in your July 2 issue, "Bricker Would Force Legal Isolationalism," were even a remote possibility, you may be sure that I and the 58 cosponsors of S. J. Res. 130 would vote against it.

Time and time again I have said that it is not the purpose of S. J. Res. 130 to alter or to terminate our participation in the United Nations; to prevent the making of any treaty on any subject concerned with the nation's foreign, as distinguished from domestic, affairs; or to require the Congress to pass on routine executive or other agreements. I have repeatedly indicated my willingness to amend S. J. Res. 130 to obviate such undesirable consequences. In spite of these assurances, there are those who insist on discussing my amendment on fictitious and emotional grounds rather than on the merits.

Fears concerning the treaty-making power can hardly be described as "legal isolationism" when men like John Foster Dulles admit that constitutional freedoms can be nullified by treaty. Moreover, if S. J. Res. 130 involves any element of isolationism, as you claim, it would certainly not have been endorsed by former Justice Owen Roberts, the head of the Atlantic Union movement. Your misconception of the purpose and effect of my amendment appears to be derived from a report made by the Association of the Bar of the City of New York. The American Bar Association and every other state and local bar association which has studied the problem have proposed a constitutional amendment similar to S. J. Res. 130.

You may believe that the United States should enter into world or regional government by treaty. You may also believe that treaties should be used to define the relationship between the American people and their own government as proposed in the U.N. Human Rights Covenants. I agree with Judge Florence E. Allen that a universal bill of rights threatens the independence of nations, the United Nations and the peace of the world. You may further believe that Congress should not attempt to curb demonstrated abuses of the executive agreement power. If you so believe, you cannot, of course, support my proposed constitutional amendment.

My only purpose in writing this letter is to urge you to discuss the issues raised by my amendment, even though you disagree with its objectives. It is a simple matter to knock down a row of isolationist straw men. My amendment raises incredibly complex issues of international and constitutional law. Your readers should not be deprived of the penetrating analysis which has long been the hallmark of your publication.

U.S. Senate, JOHN W. BRICKER.
Washington, D.C.

[When the Bricker amendment comes up in a future session of Congress we intend to do as Sen. Bricker suggests.—THE EDITORS.]

In Korea

SIR: How are we to bring peace? We know that we must have it, or die from the want of it very soon.

The choice is—peace or suicide. I think this crucial matter should occupy the leading page and column of every newspaper that respects itself or mankind; the leading article in every magazine; for indeed "time is of the essence."

Half a loaf is better than no bread. We *can* make a (somewhat stingy) peace with Koreans. Yet why need it be stingy? We have a chance to be openly ashamed of attacking Korea and, for once in history, to show as a nation the courtesy we individually practice in human relations: we can express regret, seek to make amends, and make a page of history which will do more for peace on earth, good will to men, than even our utmost pride, power and all our bloodshed ever could or ever can!

Philadelphia, Pa. SARAH CLEGHORN.

[We have the utmost respect for Miss Cleghorn and her lifelong devotion to the cause of peace and social justice. But we do not understand her reference in this letter to a U.S.—or U.N.?—attack on Korea.—THE EDITORS.]

Convention Aftermath

SIR: I cannot refrain from registering my disappointment over the editorial "The Taft Defeat," in the Century for July 23. I think you strained at a gnat and missed the camel. The camel is the convention of big mogul newspapermen who met some months before the Republican convention and decided to nominate Gen. Ike. This isn't the first time this group of men has done this sort of thing, as you should know.

They picked on the relatively unimportant issue of the southern delegates and made a mountain out of a molehill. This would not have been possible except for the great powers of the press, radio and television to inflate this balloon with pure gas and hot air and stampede a bunch of yokels who showed their juvenile abilities in statesmanship and let a minor issue drown out all reason on vital issues facing America, such as UMT and foreign policy.

God help America! Most of us Americans have been disfranchised on vital issues. But when our Christian Protestant leaders can't see through the fog, then I don't think even God can help America.

CHARLES C. ROHRER.
North Manchester, Ind.

SIR: Your editorial "The Taft Defeat," in spite of your protestations, is not only a case of "indulging in easy moralism" but also an instance of disregard of the facts in the case. You speak of the "gifts and

stature" of Sen. Taft; but when you have finished you have made him much, much lower than the angels. It is ridiculous to say you do not intend to do a certain thing in an editorial and then proceed to do just that.

You speak as though the Taft forces in certain states were guilty of an outright steal of votes. I read a little about this so-called steal. I watched and listened as both sides presented their cases on a television program. My reaction was that both sides had not been entirely honest. Now you half-heartedly hint at this, but then disregard that by laying all the blame on Taft. Simply because Eisenhower and his army cried "Rustler" first and loudest does not mean that victory in the matter of right and wrong belongs to them.

Where you seem to me to miss out entirely on the case you present is in saying that Taft lost at Chicago because he was not honest in Texas. That is really a juvenile interpretation of the facts. Dewey, Duff, Stassen & Co. had one purpose in mind at Chicago. That was to stop Taft by any and all means. In this they succeeded. But you failed to see that. The men at Chicago were politicians, not moralists.

KENNETH V. BROWN.
First Presbyterian Church,
New Hyde Park, N. Y.

SIR: Yours is the best editorial on the Republican convention. Sen. Taft's prestige began to decline after the decision on the Texas delegates. I was a Taft man. I am still for Sen. Robert A. Taft. I think the convention picked the wrong man.

Evanston, Ill. CLYDE D. FOSTER.

SIR: I appreciated very much your editorial "The Taft Defeat." The points you brought out are very well taken. There is one thing, however, I miss in all of your editorials that have to do with political themes. They lack objectivity and are quite often blatantly partisan. Your readers are Democrats, Republicans, pro-Eisenhower and pro-Taft. I wish you might treat political subjects as you do religious ones, without bias and without prejudice.

SAMUEL M. LEPAGE.
First Congregational Church,
Stockton, Kan.

Sacrilege?

SIR: Twice in the last few days Gov. Stevenson ventured to use the words of Jesus, as given in Matt. 26:42, to explain his profound reluctance to accept even a draft nomination for the presidency. I honor any man's humility in the face of the weighty responsibilities involved in being named as a major party's nominee for the presidency in 1952. But I am deeply troubled by the biblical parallel Gov. Stevenson chose to draw between Christ in Gethsemane contemplating death on the cross and a reluctant candidate for the presidential office.

Such language, applied to Mr. Stevenson's position as candidate, seems to me presumptuous and sacrilegious. However unintended, he dared to express his own anxious political decision by using Christ's supreme expression of his lonely agony. And those words from St. Matthew have been stamped with a unique value for all Christendom—they describe a supreme moment in the unique career of the Nazarene.

I cannot believe that a truly reverent, humble Christian would deliberately employ that parallel. In my view, that reference in Gov. Stevenson's acceptance speech marred an otherwise auspicious and eloquent address. CARLTON F. WELLS.

Ann Arbor, Mich.

False Reports in Brazil

SIR: Those of us who read page 880 in your July 30 issue, relating the story of the McIntire group in Brazil, feel that this group has done an injustice to Dr. Miguel Rizzo of São Paulo by accusing him of "treating the word of God with a lack of consideration which almost amounts to blasphemy."

Dr. Rizzo has done a fine evangelistic work in South America and is beloved by all who know him and admire him as a humble servant of our Savior Jesus Christ. The reports about him are false.

JOHN N. DI GIACOMO.
Lawson Presbyterian Church,
Lawson, Mo.

Suggestion to Mr. Northcott

SIR: It should be a shock to prosperous American Christian church parishes to read in your June 25 issue, page 759, in the report from Cecil Northcott, that of the 8,300 churches belonging to the Church of England which were built before 1537, no less than 6,804 could receive no necessary repair and upkeep because of the poverty or small membership of their parishes.

Could not an appeal be made through some appropriate organization in our country for help in preserving what Mr. Northcott calls "churches notable in history, architecture and beauty"? Could he inform your readers of any book or books published in England describing some or many of these notable churches?

ARCHIBALD G. ADAMS.
Hephzibah Baptist Church,
Coatesville, Pa.

His Opinion

SIR: On July 16 you printed a request from a rabbi asking your readers to give their opinions on his proposal that some Jews study in Christian colleges and some Christians do the same in Jewish colleges. As a Christian layman I answer that in my opinion this is a very harmful proposal.

Our name correctly implies that Jesus Christ is our Savior and the Savior of the world; that the New Testament contains the truth and to some extent supersedes the Old Testament. For Jews to come into our colleges or churches on a basis of equality vitiates Christianity, and any Christian entering Jewish colleges or synagogues on an equality with Jews will do great harm in his ministrations to Christians.

Corona, Calif. PETER HANSEN.

The Great Debate

SIR: This is the year of the great debate. Not since the years when the slow-turning wagon wheels brought the prairie folk of Illinois to hear the Lincoln-Douglas debates has the political issue been so neatly joined.

This is true, not because the Republican party and the Democratic party are very different. It is true, not because the candidates, Eisenhower and Stevenson, are representative of their parties, but because they embody in very different ways and quite apart from parties greatness and stature to conduct a debate on a great issue. Even though a "crusade" has been called for, which would deny thinking, the debate should take place because the time is ripe.

About 75 years had passed in the life of the republic when the years grew into time for the first great debate. The issue: whether the federal government's authority extended over the states. Almost 100 years have passed since the answer was sought in a fratricidal war which still goes on in the nation (and conventions). It is still unsettled because the begetting violence stopped reason and progress.

What is the issue for the great debate of 1952? It is: Can the military be controlled and yet the safety of the nation be assured? There is really no other question so important before the American people, even though they may not know it. There are many ways to state this problem, and there are many different approaches, but there is no other basic issue to be debated in this campaign.

Let Eisenhower debate this issue with Stevenson. No one could better control the military than Eisenhower. Will he do it? Let him tell the people how he would, and pledge his word he would pay the bitter price. If he can convince the people he will be president.

Let Stevenson debate this same issue with Eisenhower. As a civilian, would he be willing to pay the costly political price of limiting the military? Does he see how the republic can be assured of safety without losing the soul of man in an ascending spiral of military power and spending? If he can convince the people he will be president.

This is the core of the great debate. The time is ripe for it. All other issues of the campaign will find their answers in the solutions that Eisenhower or Stevenson will bring forth in their debate on this issue.

CHARLES SCHWIESO.
Menlo Park, Calif.

NEWS of the CHRISTIAN WORLD

New Pattern for Scottish Missions

Work in India to be Built Up Through Native Ministry—Legal Status of the Church of Scotland

EDINBURGH, July 23.—Resolutely facing the facts in the mission field, the Church of Scotland is shaping a new policy for its foreign missions, especially in India. The changes it will introduce in that country are chiefly two. First, Indian Christian congregations are to be reorganized so that the form and purpose of their work are determined by the requirements of the community around them. Second, the congregations themselves are to be made into real communities, where newcomers and converts will discover that the Lord is present and able to give them all that their life needs. In this realignment, it is felt, evangelism must play a great part, and every institution must be assessed with a view to its evangelistic value. Missionaries are to be relieved as far as possible of administrative burdens. Through development of a native ministry, the Indian church as a whole is to be built up as a Christian community, witnessing with power for Christ to its country and generation. Thus it is clear that the severe retrenchments the Church of Scotland has had to make in its missionary budget (see The Christian Century for June 11, p. 709) have not created panic or despair, but rather a new resolve to carry on under the Great Commission.

1952 Assembly Comes And Goes

The Church of Scotland's Assembly, held here as usual in May with all the traditional ceremony, came to a close with a powerful address by the moderator, George Johnstone Jeffrey. "Today God has made us the custodians of a great eternal principle," he said. "There is no ideal for which Christ lived and died which is not in the gravest peril of perishing from man's very remembrance. The day is over when we can afford to leave our message hanging in the air." Dr. Jeffrey appealed for stronger preaching which will challenge men to change their lives.

Challenge Rome On Abortion

The Assembly went on record as in sharp disagreement with the recent papal encyclical on "therapeutic abortion," which declared that where mother and child could not both be saved, the child's life was always to be preferred. "While therapeutic abortion should be surrounded by every possible safeguard," said the Assembly, "[we] cannot but approve as morally and religiously right the principle . . . that if and where the choice has to be made, the life of the mother comes before that of the unborn child."

Praise Medical Group's Stand on Divorce

Scotsmen of all faiths find satisfaction in the stand taken by the British Medical Association on the proposal of its council that divorce be granted by mutual consent or the desire of one party. Meeting in Dublin, the medical association decided to withdraw this proposal from the evidence it was presenting to the royal commission on divorce. In Dublin, of course, the influence of Roman Catholic physicians was very strong; but it is likely that the medical association would have reached the same decision wherever it met.

Liquor Problem in New Housing Areas

Sharp controversy is going on over the question of "public houses" (saloons or "taverns") in our new housing areas. Some people would ban public houses altogether from these areas; others, including the Labor party officially, would nationalize the liquor trade there. There is much talk too of "tied houses"—those owned by the large brewing firms. The Church of Scotland's temperance committee would undoubtedly prefer to have no public houses at all in the new areas. On the question of ownership it does not express itself definitely, for the simple reason that temperance reformers differ on this matter.

Church-State Relations In Scotland

In view of the discussions of church-state relations going on in their country, some Americans have expressed interest in the exact status of the Church of Scotland as an "established" church. Here are relevant passages from the articles drawn up by the United Free Church of Scotland and the Church of Scotland prior to their union in 1929 and accepted by both houses of Parliament: "This church . . . receives from . . . its Divine King . . . alone the right and power, subject to no civil authority, to legislate and to adjudicate finally in all matters of doctrine, worship, government and discipline in the church. . . . Recognition by civil authority of the separate and independent government and jurisdiction of this church in matters spiritual . . . does not in any way affect the character of this government and jurisdiction as derived from the Divine Head of the church alone, or give to the civil authority any rights of interference with the proceedings or judgments of the church within the sphere of its spiritual government and jurisdiction."

Making Assurance Doubly Sure

To guard against any misunderstanding on the part of the state, this article is immediately followed by another: "This church has the inherent right, free from interference by civil authority, but under the safeguards for deliberate action and legislation provided by the church itself, to frame or adopt its subordinate standards, to declare the sense in which it understands its Confession of Faith, to modify the forms of expression therein or to formulate other doctrinal statements, and to define the relation thereto of its office-bearers and members . . . always in agreement with the Word of God . . . of which agreement the church shall be sole judge. . . ."

INNES LOGAN.

Synod Maintains Calvinist Order

Dutch Reformed Church Rejects Pastor's Request for Consecration by 'Apostolic' Bishop

BEVERWYK, HOLLAND, July 18.—At its meeting in Woudschouten the first week in July, the Synod of the Dutch Reformed Church turned down the request of one of its clergymen, J. Loos, that he be permitted to obtain an additional ordination at the hand of a bishop of a church having "apostolic succession." The request had given rise to much debate in the church, since other ministers had expressed opinions similar to Mr. Loos'. He had come to the conclusion that the Reformed churches' ordination is unlawful because it is not performed by a bishop in the apostolic succession, and he felt he could no longer conscientiously administer the sacraments and give the absolution and the benediction. He first resigned his ministry, then withdrew the resignation to await the Synod's decision. Two courses were open to the Synod. It could permit Mr. Loos to remain a Reformed minister but be re-ordained by an Anglican, Lutheran or Old Catholic bishop—thus saying in effect: "We are a part of the Una Sancta. All churches have but a part of the truth, and our church should make room for catholic as well as Reformed theology." Or it could refuse the request and advise Mr. Loos to join another church if he preferred its theology. In taking the latter course, the Synod pointed out that another ordination in an episcopal church would be impossible because it would imply a twofold jurisdiction, and that, further, no episcopate could ever be set up in a presbyterian church.

Synod Accepts Report On Marriage

With only one dissenting vote, the Synod accepted a report on marriage which held that any form of birth control is permissible if it is practiced with a "Christian inclination." The report recommended no change in the Synod's stand on divorce, but advised that a minister be allowed to perform a second marriage for a divorced person if his or her former marriage partner had since remarried or died. In answer to a request for interpretation of the biblical statement that "the man is the head of the wife," the report says this means that the man is to serve his wife, as Christ is Lord of the church because he serves us. . . . The commission for a new rhymed version of the Psalter presented a few samples of its work so that the Synod could form an estimate of what is being done. After hearing these Psalms sung and even joining in the singing, the Synod discussed them. Although many criticisms were voiced, the Synod voted that the project should proceed. . . . The Synod nominated J. C. Hoekendyk, now secretary of the World Council of Churches' department of evangelism at Geneva, to the church's professorship at Utrecht Uni-

versity, succeeding S. F. H. J. Berkelbach van der Sprenkel. Dr. Hoekendyk has also received an invitation to occupy a professorship at Harvard University in the United States.

Report on War and Peace Approves Rearmament

The Synod accepted a new report on war and peace, with only four members voting "nay." The report rejects the Communist ideology, but it is also critical of some Western thinking. It approves rearmament, pointing out that the great majority of church members agree. However, it acknowledges that the views of the minority within the church which disapproves of all violence are valuable as a means of "sharpening the conscience." It will be remembered that a report on war and peace was considered by the Synod which met last fall, without a decision being reached (see The Christian Century for Oct. 10, 1951, p. 1165). That report was sent back to the provincial and classical synods for reconsideration, and the new version resulted.

Name Layman to Head Bible Society

At the annual meeting of the Netherlands Bible Society in Amsterdam, J. C. H. Heldring, a Dutch Reformed layman who is director of the Curaçao Trading Co., was elected president to succeed Prof. F. W. Grosheide, who resigned after 40 years with the society, the last 10 as its president. The society's yearbook reveals that the number of contributing members has increased by 7,000 to a total of over 130,000. Its activities are on a larger scale than ever. Since printing costs have risen greatly, the treasurer asked for more members and more contributions. During the past year the society sold more than 100,000 copies of the Bible and more than 20,000 copies of the New Testament in the new translation (see The Christian Century for Aug. 8, 1951, p. 920). Many more are to be printed. New translations are also being prepared in the Indonesian languages, and old ones are to be reprinted. As the meeting ended, an interesting Bible exposition opened in Amsterdam's New Church.

And So Forth

The Dutch Reformed Church's union of trustees is planning to establish a foundation to aid in church building. The group will try to raise 6 million guilders ($1.6 million), which it hopes will be enough to build 25 new churches.

Rev. P. de Bruin, who served well in the difficult post of president of the Dutch Reformed Synod during the war, died July 1.

J. O. NOREL.

Clergymen Attend University Speech Conference

Sixty ministers representing 14 denominations attended the conference sponsored by the University of Michigan's speech department at Ann Arbor July 14-15. It was designed to help the clergyman "improve his personal skills by the aid of theory, practice, analysis and criticism." The conference was experimental, but the cordiality with which it was received has led the speech department to plan to make it an annual affair.

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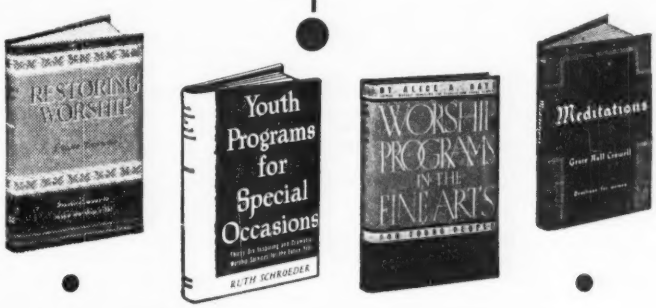

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ABINGDON-COKESBURY

Soviets Refuse Visas to Pastors

Church Meetings in Germany Damaged by Interzonal Ban—Rearmament Dispute Affects Churches

BETHEL-BIELEFELD, GERMANY, July 22. —Five thousand pastors and laymen have been refused interzonal passports, so they cannot attend the Lutheran world meeting at Hannover at the end of this month. Representatives of the German Democratic Republic (the Soviet zone state) first promised that these churchmen might attend, then withdrew their promise. The excuse offered was that the West German chancellor, Konrad Adenauer, was to address the Hannover assembly. Dr. Adenauer later canceled his speech, but the G.D.R. ministry remained adamant, even though Bishop Nygren of Sweden, the president of the Lutheran World Federation, and Bishop Meiser, leader of the United Lutheran Church in Germany, urged reconsideration.

Handicap All Large Meetings

An even more serious situation is created by the fact that no interzonal passports will be issued to the 20,000 East Germans who want to attend the 1952 Evangelical *Kirchentag* or lay assembly, scheduled for Stuttgart Aug. 27-31. Last year 200,000 attended the assembly, which was held in Berlin. It is feared that similar restrictions will be imposed by East zone authorities on people who desire to attend this year's Katholikentag (counterpart of the Protestant Kirchentag) at Berlin, also in August. These sensational developments seem to indicate that the German Democratic Republic is now openly giving up its attitude of noninterference with the churches and trying to apply its ruthless political measures to them.

Church Youth Win Struggle

The difficult position of the church in the Soviet zone is illustrated by the following report about a church youth meeting. Only 4,500 could participate in the Assembly of Young Congregations at Lübbenau (Soviet zone) in June. Many more had wanted to come, but overnight accommodation was limited. The police forbade accommodation in mass quarters, but the inhabitants of Lübbenau, disregarding police threats, took more than the allowed number of youths into their homes. During the assembly a religious play entitled "The Antichrist" had to be produced several times in an overcrowded church. An evening concert which was to take place in a public park had to be transferred to a church. Open-air meetings had been forbidden. At the end of the gathering, members of the official Communist youth organization said to participants: "This time you have won the battle, but just wait and see!"

Pastors Object to Rearmament

The battle of opinion over rearmament goes on, with the church divided over the issue. A handbill distributed at Duisberg by ten Protestant pastors pointed out that persons born between 1915 and 1935 "are threatened by conscription" and said that pastors could give conscientious objectors a certificate which would place the stamp of the church on their views. One of the pastors explained that the Evangelical Church has repeatedly declared that it cannot advocate remilitarization and will intercede for c.o.'s. According to a law of the control commission, German soldiers would be regarded as guerrillas. In this situation, the pastor said, military service cannot be a just cause, and objectors should make their position known before rearmament has become an accomplished fact. The West German republic has constitutionally guaranteed that "nobody may against his conscience be forced to do armed service," but there is no such protection in the Soviet zone. Those who criticize the action of the ten pastors say the church is being made to serve political ends.

Passport Denied to Bishop Ordass

Bishop Lajos Ordass of Hungary, vice-president of the Lutheran World Federation, who planned to attend the federation's world meeting at Hannover, has been refused a passport by his government. So reports the Copenhagen *Kristeligt Dagblad*. The bishop has been under close observation by the Communist authorities in Hungary ever since they released him from prison in 1950. Hungarian representatives at the World Conference of Faith and Order to be held at Lund, Sweden, next month will be Bishop Deszery, a communist sympathizer who replaced Bishop Ordass as head of the Hungarian Lutheran Church, and Bishop Vetö.

Bishop Neill Does a Stint In Work Camp

When he visited the ecumenical work camp near Mainz in his capacity as associate secretary of the World Council of Churches, Bishop Stephen Neill put in a week's manual labor. A number of clergymen are among the workers who have come to the camp from Sweden, France, the Netherlands, the U.S.A. and Switzerland, as well as from East Germany and from other parts of West Germany. Some of them have been busy in a cement works, others have finished a hostel for young workers begun three years ago. The Mainz camp is one of many similar projects regularly carried on in various parts of the world by the youth department of the World Council.

FOCKO LÜPSEN.

E.U.B. Holds Convention on Evangelism, Education

Thirteen hundred delegates representing all Evangelical United Brethren conferences attended the quadrennial convention on Christian education and evangelism conducted by the denomination July 16-20 at Camp St. Mary's, Ohio. Among the speakers, besides denominational leaders, were Charles B. Templeton, National Council of Churches evangelist; Roy Swim, associate editor of Church of the Nazarene church school publications; Raymond F. McLain, director of the N.C.C. commission on Christian higher education; and George Togasaki, editor of Tokyo's English-language *Nippon Times*.

Handicap German Minority Agency

Gustav-Adolf Werk, Set Up to Serve Protestants Living Apart, Is a Victim of Official Bans

EAST GERMANY, July 14.—The Gustav-Adolf Werk, popular and influential organization set up years ago to serve Protestant minorities in Catholic parts of Germany and German-descended Protestants in foreign countries, finds itself handicapped in carrying on its program. The agency, which was named for the Swedish king who brought his troops to the aid of German Protestants during the Thirty Years' War, works through a central office in Leipzig and through thousands of local and district chapters. After the war, it found its hands tied when it tried to send into eastern and southeastern Europe German Bibles and hymnbooks and money collected for the erection and repair of church buildings. Recently the Gustav-Adolf Werk was granted permission to sponsor a concert tour by the Dresden Kreuzchor into certain cities of Rumania which have a large population of German ancestry. But the Rumanian police were on hand at all times to keep the singers from mingling with the people, probably with the aim of concealing how bad conditions are for German-descended Rumanians. In East Germany, the Gustav-Adolf Werk is not allowed to publish its own journal. It strikes snags when it attempts to arrange local or regional meetings for the discussion of timely problems, evidently because the police consider it "politically unreliable." Thousands of calendars printed for the agency in West Germany never reached the East German congregations to which they were mailed.

Churches Hold Repentance, Prayer Services for Peace

In many regional churches of East and West Germany, special repentance and prayer services for peace were held during June. In its appeal for congregations to sponsor the services, the synod of the Evangelical Church of the Old Prussian Union said: "We are frightened over the divisions among people in our country and in the world. We think of the misery which comes from the separation of our nation into two parts. . . . We ask: Let peace be victorious among men! We ask that all resist hate and its propaganda. Let justice rule; give not the place of power to lies. We appeal to all congregations to join in repentance and prayer services to bring all outer and inner distress before the face of One who alone is able to help."

Censorship Seeks to Establish Cultural Iron Curtain

Before the war, this correspondent and others active in the German church received religious papers of various types from Berlin and Munich, from Westphalia and the Rhineland, from Chicago and Philadelphia, from São Paulo and Tokyo —in short, from all parts of the world. After the war, it was a great moment when we again began receiving The Christian

Century and the *Christian Advocate* from Chicago, the *Lutheran* from Philadelphia, and other publications from centers long unheard from. But our pleasure was short-lived. Gradually it became more and more difficult to receive religious papers from abroad, even from West Germany. For political reasons, it was considered unwise for people in East Germany to read papers from the West, except for a few judged by police to be "harmless." For a time we could obtain them, if not by subscription at least as "printed matter" (second class mail); if not in bookstores, at least from friends who enclosed them with parcels, which are not so closely censored as other classes of mail. Now even these alternative methods seem to be failing. Of the dozen periodicals which this correspondent should have received in the past few months from across the "green borderline" that divides East from West, not more than two or three have arrived. It seems to many of us, however, that the censors will fail in their efforts to keep us isolated. Millions of reasonable people who wish to read Western papers and books surely cannot be converted by force to Eastern standards of culture. Such a conversion would seem to require subtler methods.

Dibelius Encourages Protestant Cooperation

When he greeted the Spandau synod of the Evangelical Church in Germany some time ago, Bishop Otto Dibelius commented on the "double nature" of that communion. On the one hand, it aims to be simply a federation of regional confessional churches such as the Lutheran, Reformed or United; on the other, in some matters it seeks to act as a real church, since all the Protestant regional churches rest on a common base of early Christian beliefs and Reformation principles. The bishop said it should be the task of all the regional churches to respect each other and to resolve to cooperate when difficult situations challenge the beliefs they hold in common.

And So Forth

East zone pastors were invited to a special conference during the recent meeting of the "World Peace Council" in eastern Berlin.

A considerable number of the thousands of refugees who have crossed the border between East and West Germany and who have no way to support themselves are being cared for at Bethel, the famous center near Bielefeld in the British zone. About 150 children are being given shelter there until their parents find work. Last year 550 young men found a home at Bethel while they were seeking work as apprentices.

Women presbyters, whose number has increased in recent years, are receiving special training at Wernigerode in the Harz.

In many German congregations, men and women who were confirmed in 1902 met for "golden anniversary" reunions last month.

A group of young men and women have formed the *Vanganten* ("Strollers"), an organization which presents religious plays in local congregations. They have just finished a successful tour through Thuringia.

GERMANICUS.

The Twelve Harper Titles Included in the

FORTY-EIGHT Outstanding Religious Books for 1951-52

Compiled by the Book Selection Committee* of the American Library Association Religious Books Round Table

J. R. Coates, translator and editor
BIBLE KEY WORDS from Gerhard Kittel's *Theologisches Wörterbuch Zum Neuen Testament.* $4.00

Dorothy Day
THE DAY LONG LONELINESS An autobiography Illustrated by Fritz Eichenberg. $3.50

Nels F. S. Ferré
THE CHRISTIAN UNDERSTANDING OF GOD $3.75

Allan D. Galloway
THE COSMIC CHRIST $4.00

William Richey Hogg
ECUMENICAL FOUNDATIONS: A History of the International Missionary Council and its Nineteenth Century Background $5.00

Eugene A. Nida
GOD'S WORD IN MAN'S LANGUAGE $2.50

H. Richard Niebuhr
CHRIST AND CULTURE $3.50

Swami Nikhilananda, translator and editor
THE UPANISHADS Volume II $4.50

J. H. Oldham
FLORENCE ALLSHORN A Biography $2.75

Thomas Sugrue
A CATHOLIC SPEAKS HIS MIND On America's Religious Conflict $1.00

Ernest Fremont Tittle
THE GOSPEL ACCORDING TO LUKE Exposition and Application $3.75

Elton Trueblood
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Debate Freedom In Philippines

Strife Between Jehovah's Witnesses and Catholics Flares—Court Says Reyes Heads Aglipayan Church

MANILA, July 22.—The Roman Catholic hierarchy has lately been using its influence to suppress Jehovah's Witnesses in these islands. On April 20 two persons were killed and over 30 injured when the mayor and others in Solano, Cagayan, broke up a meeting of the Witnesses' Watch Tower Society. On July 13 the right of peaceful assembly was again violated in Santa Barbara, Iloilo. When the Witnesses applied for permission to preach in the public plaza, the mayor refused to give them a permit. He reversed his position only on the demand of the governor of the province. But 11 loud speakers, installed around the plaza, blared out mambo music so the Witnesses' speaker could not be heard. He pleaded for 15 minutes to be allowed to finish his discourse, but the mayor said he could do nothing. In today's Philippines that stirred up a storm.

Newspaper Demands Free Assembly

In the July 4 issue of the *Philippine Free Press,* the only paper with a national circulation, Teodoro M. Locsin took the Roman Catholic Church to task for its treatment of Jehovah's Witnesses. He quoted a Catholic account of the Santa Barbara incident as saying that "the Witnesses must stop proselyting in Santa Barbara and elsewhere in the Catholic Philippines. They must cease being religious invaders, sowers of discord, and harbingers of anti-Catholic and anti-Filipino propaganda." Mr. Locsin commented: "Under this principle, the people of Mindanao and other predominantly non-Christian regions of the Philippines may legitimately demand that Catholics should not disturb the non-Christian faiths of those regions. The Catholic Church would have no alternative, if it supports such a view, but to recall all its missionaries from their assignments. Elementary decency demands that one should not do unto others what one would not have others do unto one. This is a Christian rule—although apparently not all Christians have heard of it."

Protestants Back Witnesses

Gumersindo Garcia, M.D., and Juan Nabong, respectively president and executive secretary of the Philippine Federation of Christian Churches, sent a letter of protest to Archbishop Gabriel Reyes, head of the Roman Catholic Church in the Philippines. Their position was supported by the *Manila Chronicle,* which editorialized: "To deny a non-Catholic sect like Jehovah's Witnesses the right to avail themselves of a park which belongs to the people, including the Witnesses, is to display a bigotry entirely out of place in an enlightened age like ours. The act perpetrated by the Santa Barbara Catholics against Jehovah's Witnesses is little removed from the act which Communists have taken against Catholicism in those unhappy nations they have succeeded in enslaving."

Court Sustains Bishop Reyes

Less spectacular but just as important for both the Protestant and Roman Catholic churches here was the appeals court decision which found Bishop Isabelo de los Reyes, Jr., the legitimate and supreme head of the Aglipayan or Philippine Independent Church (Iglesia Filipina Independiente). The ruling climaxed a court contest that began in 1926. It is a legal victory for the trinitarian tradition (the big majority) over the unitarian minority in that church. The Philippine Independent Church, the largest non-Roman Catholic community in the islands, was started by the late Bishop Gregorio Aglipay, who wanted to replace the "Spanish friararchy with a Filipino hierarchy" and create a national church with no papal or foreign ties. The former membership of 3.5 millions has declined to less than 1.5 million.

American Consecration Not Decisive

Bishop Santiago Fonacier, who had claimed to be the legal head of the Philippine Independent Church, inherited the unitarian views of Bishop Aglipay. The dispute arose in large part over the contention of Fonacier that, by accepting consecration as a bishop in the Protestant Episcopal Church in the United States, Reyes had renounced his affiliation and office in the Philippine Independent Church. The court ruled that since consecration by the American Episcopal Church did not require an oath or make Reyes a bishop of that church, and since Reyes was elected head of the Philippine Independent Church by the General Assembly of that church on Sept. 1, 1946, succeeding Bishop Fonacier and Bishop Bayoca, he is the rightful leader of this church. The court further ruled that Bishop Fonacier must render an account of his past and present administration of church property and funds to Bishop de los Reyes, Jr.

Laubach Returns To Islands

Although no people is more eager for education than the Filipinos, illiteracy is still a big national problem. The recent visit of Frank C. Laubach stimulated interest in literacy. In a "message to the Filipino people" Dr. Laubach said three reforms are needed here: (1) a new emphasis on trades rather than on a "white collar" education; (2) literature for all classes of society, especially simple materials for rural areas; and (3) drastic land reform. Dr. and Mrs. Floyd Shacklock accompanied him and helped in the production of Christian literature, including creation of new Sunday school materials.

Protestant Leaders Honored

Two leaders of the Manila Evangelical community recently received honorary degrees from Hamline University in the United States. Attorney Juan Nabong, executive secretary of the Philippine Federation of Christian Churches, was awarded an LL.D., and Charles Mosebrook, pastor of Central Methodist Church, Manila, a D.D.

GEORGE EARLE OWEN.

Decries Racism In 'God's Family'

Michigan Bishop Declares Church Must Welcome All—Presbyterians Set New Merger Plan

DETROIT, Aug. 4.—"The church is not the church of any one race, class or nation. It is God's family," declares Bishop Richard S. M. Emrich of the Michigan Episcopal diocese in the pastoral letter recently sent to his clergy. "Every parish and mission is, in its location, the representative of the universal church, and all peoples of every kindred, nation and tongue are welcome in its fold," the pastoral continues. "There is not the slightest justification in Scripture or in the Prayer Book for drawing national, class or racial lines." The bishop, who is also president of the Detroit council of churches, reminds his clergy that "we did not create the faith of our fathers," and admonishes them to "obey in this matter the will of God" and to "stand firm against all forces in the community which would tend to keep the church from fulfilling its great reconciling work."

Detroit Presbytery Has New Relocation Plan

A new emphasis in the relocation of churches affected by population shifts has been adopted by the presbytery of Detroit on the initiative of its chief executive, Kenneth G. Neigh. An old congregation (usually a downtown congregation) that feels obliged to move because its community no longer offers opportunity for service, merges with some newer congregation located in a desirable residential neighborhood. Thus the residential congregation is strengthened, and the problem of finding a comity-approved site in some already adequately churched area, merely in order to keep the name of the downtown church alive, is avoided. This plan has been followed in the merger of Central and Northwest churches and of Calvary and Montieth Memorial. However, the denomination does not desert downtown areas where its ministries are still needed. The presbytery is also looking for sites for brand new work in several comity-approved locations.

Methodist Conferences Marked by Harmony

Michigan's two Methodist conferences, bringing together a total of over 1,000 delegates this summer, reported advance all along the line and displayed excellent harmony and morale. The Michigan conference, composed of all churches in the western half of the state, met at Albion and heard a stimulating panel discussion on the General Conference at San Francisco. The Detroit conference, including the Upper Peninsula and the eastern half of the state, convened a week later at Metropolitan Church, Detroit, with Chester A. McPheeters as host pastor. The social education and action report, though often controversial, was approved with little debate. It called for a nonsegregated church, opposed any representative at the

Vatican, approved minimum wage state laws, and scored advertising of alcoholic beverages over radio and television. Bishop Marshall R. Reed presided at both conferences.

Bouwman to Direct Peace Program

J. Burt Bouwman, executive secretary of the Michigan council of churches for the past 14 years, has been granted a year's leave of absence, effective Sept. 1, to join the staff of the American Friends Service Committee as national director of its World Peace Program with the churches. The program has been made possible by gifts from the Ford Foundation to the committee. E. J. Soell of Port Huron, president of the Michigan council, announces that its associate secretary, Fred L. Broad, Jr., will be acting executive during Dr. Bouwman's absence. Under Dr. Bouwman's leadership, the council staff has grown from two to eight members and the budget from $6,000 to $38,000. His outstanding achievement has been the development of a statewide program of "good will conferences." Every year about ten such conferences bring together leaders from all walks of life to discuss social issues and recommend action for building understanding and good will. Dr. Bouwman is one of six council secretaries serving on the General Board of the National Council of Churches.

Reaffirms Need for Anti-Discrimination Laws

When a Detroit newspaper recently declared in its editorial columns that "in view of the promise of this evolutionary process [in achieving racial equality], it may well be doubted that the risk of forcing matters is worth while," George Schermer, director of the Detroit mayor's interracial committee, wrote the newspaper a letter challenging its statement and pointing out that it was constantly urging legislative action on most other social issues. "In spite of the old cliché 'you can't legislate against prejudice,'" Mr. Schermer said, "there is overwhelming evidence that both bad and good patterns of racial relations have been provided by law." The newspaper did not publish Mr. Schermer's letter.

Churchmen Protest Civil Rights Denial

Religious leaders of all faiths participated in the planning for a rally, sponsored July 1 by the Michigan civil rights committee, at which A. Phillip Randolph, president of the International Brotherhood of Sleeping Car Porters, Walter P. Reuther, president of U.A.W.-C.I.O., and other prominent men called for civil rights legislation and especially for fair employment practices laws. An overflow audience heard them.

And So Forth

D. Stanley Coors, pastor of Central Methodist Church, Lansing, was elected a bishop at the recent North Central jurisdictional conference of his denomination. He has been assigned to the St. Paul area, with residence in Minneapolis.

While in Detroit for his second major address since returning to the U. S., Gen. Dwight Eisenhower brought his wife to

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- **Jesus was not apocalyptic in his basic thinking, but stood in the prophetic line of the Old Testament?**
- **Sectarianism is the formidable ailment of Christianity which today blocks the way back to the prophetic religion of the New Testament?**

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Dr. Waterman has just completed 50 years as a teacher of the Bible, and 40 years teaching the history of religions. He is also an outstanding Near East scholar and is now professor emeritus of Oriental Languages and Literature at the University of Michigan. In addition to numerous books on archaeology, he is author of *Religion Faces the World Crisis.* $3.00

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historic First Presbyterian Church for morning worship.

In a front-page editorial the *Michigan Catholic*, official organ of the Detroit Roman Catholic diocese, scored Catholic Joseph Scott for participating in the recent Moral Re-Armament world conference at Mackinac island. "All Catholics are warned by canon law to refrain from active participation in non-Catholic religious activities," said the paper.

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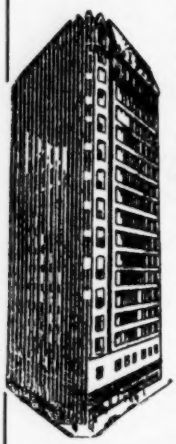

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Sewanee Says No, Billy Graham Yes

Episcopal Seminary Excludes Negroes While Evangelist Calls Racial Segregation Unchristian

Memphis, July 20.—The third annual Cumberland Forest Music Festival has been canceled in protest against the 45-to-12 vote by the trustees of the University of the South rejecting a proposal by the provincial synod of the Episcopal Church to admit Negroes to the school of theology at Sewanee, Tenn. Festival Director Roy Harris and his eight staff members issued a statement which said in part: "We have been informed that the University of the South is required by state law to enforce an assembly regulation which virtually excludes American Negroes from the opportunity for advanced education in your institution. Inasmuch as the lives of American youth (including Negroes) are being sacrificed in foreign lands for the principle of religious, cultural and civic freedom, we cannot knowingly and publicly accept and support such racial discrimination in the field of education."

The action of the school of theology was defended by the school's executive officer, Vice-chancellor Edward McCrady. The 30th annual meeting of the woman's auxiliary of the diocese of Western North Carolina, held in Hendersonville, protested the decision. Eight faculty members say they will resign next year unless the decision is reversed. The will of Miss Ursula Grosvenor of New London, Conn., just probated, leaves $200,000 to the school of theology.

Billy Graham Attacks Race Segregation

Billy Graham's recent revival in Jackson, Miss., was called "too political" because he often blasted the national administration. But his sponsors, many of them race-baiters, were shocked when, in his closing message, he declared segregation unchristian. This was his first statement of the kind in his southern meetings and many think he will pay dearly for it at the hands of those whose "old-time religion" promotes escape from the demands of social righteousness. Much of the opposition to opening Sewanee to Negroes is said to stem from this same spirit, as well as from ex-Mississippians to whom the thought of Negroes on the campus is just as shocking as Billy Graham's statement was to Jacksonians.

Church College Clings to Disputed Funds

Piedmont College, a Congregational Christian-connected school at Demorest, Ga., has again refused to turn down the $500 monthly contribution from George Armstrong's Texas Education Association, receipt of which has kept faculty and alumni split for nearly two years. Under the leadership of H. E. Bowen, alumni president and English teacher at Piedmont, a resolution was passed last year criticizing Pres. J. E. Walter for his acceptance of T.E.A. money. Prof. Bowen has been dismissed and Dean A. R. Van Cleave and one protesting trustee have resigned. Four years ago Jefferson Military College at Natchez rejected a $50 million endowment from T.E.A. after Armstrong conditioned the grant upon limiting enrollment to "white Christians." Avowedly anti-Jewish and anti-Negro, Armstrong once issued a series of pamphlets calling for the prosecution of certain prominent Jews as traitors, urging the deportation of all immigrants who have entered the U. S. since 1918, and advocating that the ballot be limited to "white Americans." Gen. George Van Horn Moseley, U.S.A., ret., is the distributor of Armstrong's T.E.A. funds in Georgia.

Le Tourneau Mission Ship Leaves for Liberia

A thousand people stood on the bank of the Mississippi July 19 to see the dedication of the 207-foot motorship Robert G. Le Tourneau as part of a million-dollar mission in Africa. The ship will leave this week for Baffu Bay, Liberia, with the missionaries who will operate the project. Billy Graham was the speaker at the dedication. Mr. Le Tourneau, who made his fortune from earth moving and farm machinery, was on hand to hear the blessing of the project he has financed. He stated that 90 per cent of every dollar he makes goes to some sort of religious work. He has leased 500,000 acres of land from the Liberian government for 30 years to carry out this project. The crew of "technical missionaries" will move into the heavy-timbered jungles with their big machines, clear the land and make it ready for cultivation. At the same time, they will show the natives how to operate the machinery and how to produce their own food, and will teach them the Christian religion. Mr. Le Tourneau will leave July 28 in one of his private planes to be on hand when the ship arrives in Liberia.

Cumberland Presbyterians Stay In National Council

The General Assembly of the Cumberland Presbyterian Church, held in Memphis in late June, protested appointment of an ambassador to the Vatican and the use of federal aid for sectarian and private schools; denounced religious persecution of Protestants in Colombia, South America; suggested that Cumberland Presbyterians use the wording "forgive us our debts" instead of "forgive us our trespasses" in reciting the Lord's Prayer; turned down a recommendation that presbyteries be allowed to re-examine Cumberland Presbyterian ministers transferred to their territories; and approved establishing a rural church department in the Cumberland Presbyterian Theological Seminary at Bethel College, McKenzie, Tenn. The chief controversial question was whether to continue connection with the National Council of Churches. In voting to continue, the assembly rejected the recommendation of 13 of its 56 presbyteries and one of its 10 synods. Elected moderator was 39-year-old Emery Newman, who served eight years as missonary in South America before becoming pastor of Trinity Church, Fort Worth.

Charge Cruelty at Reformatory

J. W. Jones of Chattanooga has charged that cruelty is practiced at the state re-

formatory at Nashville. He says his son was forced to drink seven quarts of milk because he asked for a second glass, and then was kicked while ill from the overdraft. There have been many escapes from the 265-boy institution known as State Training and Agricultural School during the superintendency of Dick Satterfield. Fifteen escapes occurred during the first half of June

Increase Park Facilities For Memphis Negroes

Memphis this year will spend an extra $68,000 for Negro recreational facilities over and above funds budgeted for that purpose, says H. S. Lewis, superintendent of the park commission, in answer to charges by Negro citizens that there is a "deplorable" lack of public play facilities for members of their race. Mr. Lewis says the city will continue improving the park system until playgrounds for Negroes are up to the same standard as playgrounds for whites.

'Work for Food' School Opens 40th Year

The Woodstock Training School, which makes a high school education available to any Shelby county Negro through a "work for food" boarding program, has just graduated its 39th class. Now in mid-July Woodstock (officially the Shelby County Training School) is reopening for its 40th year, with R. J. Roddy serving his 25th successive term as principal. The school will observe its customary cotton-picking vacation, shutting down about Oct. 1 and reopening in mid-November.

And So Forth

C. G. Hamilton, Episcopal rector of Mississippi and former member of the state legislature, is Democratic presidential elector, district chairman, executive committeeman and delegate (loyal wing) to the national convention for the third time.

Edward J. Meeman, editor of the *Memphis Press Scimitar*, gave the commencement addresses at Lane and Tusculum colleges in June. The latter conferred the degree of doctor of divinity on Rabbi James A. Wax of Temple Israel, Memphis.

The month-long workshop in human relations at Memphis State College, sponsored by the Memphis round table of the National Conference of Christians and Jews, had a record-breaking attendance.

Bishop W. T. Watkins sent 100 Methodist pastors to packing when he read the appointments for the Memphis conference. J. E. Underwood of Jackson became Memphis district superintendent in place of J. B. Peters, who retires. The conference voted to continue the school of nursing at Memphis Methodist hospital, though the cost has risen $55,000 a year. The hospital gave $150,000 to charity last year.

MARSHALL WINGFIELD.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

Ivory Hunters (British; dist. by Univ.) Diana Sheridan, Anthony Steel. *Drama* made in actual locale in East Africa and based partly on fact relates persistent efforts of game warden to implement plan for wild-life preserves he persuaded government to adopt. With his family he goes to live in the wilds, where scheme is threatened by hunters, ivory poachers, disease, misunderstanding on part of natives. Wonderful shots of native and animal life (in color) *present new and unique* film material. Story line, while trite, is adequate, exciting. Presented with sympathy and good taste. **M,Y,C**

Lovely to Look At (MGM) Kathryn Grayson, Howard Keel, Ann Martin, Red Skelton. *Musical* based on stage production "Roberta" uses as frame for "specialties" a story about vaudeville performers who move in on Paris dress shop one of them has inherited, revive its tottering financial state by spectacular show. *Pleasant tunes, vivacious dances* (by Marge and Gower Champion) *are almost smothered* by gaudy splendor of the trappings, a fashion show unprecedently elaborate. **M,Y**

We're Not Married (Fox) Fred Allen, Eve Arden, Eddie Bracken, Paul Douglas, Victor Moore, Ginger Rogers. *Comedy.* Separate episodes reveal how five couples react to news that their two-year-old marriages through a technicality were not legally performed. Sprightly performances in brittle sequences presented with varying degrees of irony and satire. *Good fun.* **M,Y**

BEST CURRENT FILMS

For Family: Alice in Wonderland, An American in Paris, Belles on Their Toes, The Emperor's Nightingale, The Greatest Show on Earth, The Magic Garden, The Man in the White Suit, Navajo, No Highway in the Sky, The Pride of St. Louis.

For Mature Audience: The African Queen, Decision Before Dawn, God Needs Men, Kangaroo, The Lavender Hill Mob, Murder in the Cathedral, Pat and Mike, Oliver Twist, Quo Vadis, The Red Badge of Courage, The River, Viva Zapata! 8-13-52.

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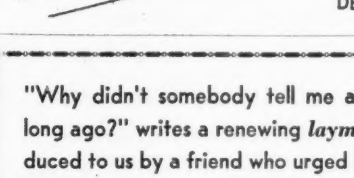

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